

*The
Lewis - Weatherly
Love Letters*

A Written Debate
on the Availability
of Spiritual Gifts

John T. Lewis
(church of Christ)

Jason L. Weatherly
(Pentecostal Jesus Name Church)

INTRODUCTION

Debate, as a whole, is not a common thing in the church world today. Many stick their noses up at the thought of debating Biblical issues. I feel that many are not interested in debate simply because they cannot Scripturally defend their beliefs. The idea of debating is based solely on the Bible. Proverbs 25:9 states, "Debate thy cause with thy neighbor himself; and discover not a secret to another." Debate was common way of studying the Scriptures in the book of Acts (cf. Ac. 9:29; 17:17; 18:28). One of the most controversial issues in the book of Acts (circumcision) was studied in debate (cf. Ac. 15:1-21).

In May of 1995, I received a phone call from John T. Lewis. Mr. Lewis had heard from another Pentecostal minister that I was interested in debating. At the time, neither Mr. Lewis nor myself had debated. Mr. Lewis and I agreed to debate the subject of spiritual gifts in December of 1995. For the next six months we corresponded and played "fifty questions": an exchange of fifty questions and answers. The oral debate was in Lone Grove, Oklahoma on December 7-8, 1995 at the Lone Grove High School Auditorium. The turnout to the debate was good. Many experienced ministers, from both sides of the issue, stated that it was the best debate they had ever been to.

In late December 1995, Mr. Lewis and I began working on another oral debate to be held in Arkansas. Because of scheduling problems and a common interest in having a debate in written form, it was decided to have a written debate. Thus, the "Lewis - Weatherly Love Letters" is the product of three to four months of correspondence. What you are about to read are actual copies of the "Love Letters." I have copied them as is to capture the different formats and writing styles. Thus, every punctuation error, grammatical error, or just plain ole sloppy typing is recorded. I am also enclosing two letters exchanged between Mr. Lewis and myself that really got the ball rolling on this written debate. I hope this book will help you in your study of spiritual gifts.

Jason L. Weatherly

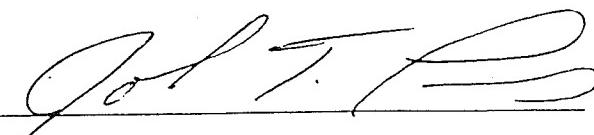
RULES FOR THIS DEBATE

1. This debate shall be a written discussion.
2. If Jason Weatherly decides to enter this debate, he will send the signed rules *and* his first affirmative postmarked no later than Friday, February 26, 1996.
3. This debate will consist of a total of three affirmative papers and three negative papers by each participant. Jason Weatherly will affirm his proposition first. Upon completing this, John Lewis will affirm his proposition.
4. Both participants will have no more than 9 days to respond to each others arguments.
 - a. Mr. Weatherly's first affirmative shall be postmarked *no later than* February 26, 1995.
 - b. Mr. Lewis must respond *no later than* 9 days *from the postmark date* of Mr. Weatherly's affirmative.
 - c. The first day of the 9 day period begins *the day after* the postmark date. For example, if Mr. Weatherly's first affirmative is postmarked February 26, 1996, Mr. Lewis must have his first negative postmarked no later than March 6, 1996.
 - d. If the postmark date should fall on a Sunday, it should be postmarked no later than *the next day*.
 - e. This process will continue throughout the entire written debate on both propositions.
5. Both Mr. Lewis and Mr. Weatherly may ask up to 5 written questions with each proposition.
 - a. These questions should be asked with the first affirmative and first negative.
 - b. Questions should be presented on a separate sheet of paper.
 - c. Questions on this separate sheet do not count as part of the 6 pages maximum response mentioned below.
 - d. Questioned should be asked and answered and returned in the following manner: The affirmative writer should send his questions with his first affirmative. The negative writer should send the answered questions back with his first negative. The negative writer should send his questions with his first negative. The affirmative writer should send the answered questions back with his second affirmative.
6. After the first proposition is completed, Mr. Lewis will immediately begin the second proposition. Mr. Lewis will have 15 days from the postmark date of Mr. Weatherly's last affirmative to send his last negative and first affirmative to Mr. Weatherly.
7. The first two affirmative and negative papers are to be a maximum of 6 pages. The last affirmative and negative shall be 4 pages maximum.
 - a. The debater is free to choose single or double space, or a combination of both. But no matter what format he chooses, it must not exceed the total number of pages.
 - b. Each paper must contain at least a 1 inch margin on top, bottom, left and right sides.
 - c. Each participant is free to format his material in any way he wants, but the point size of his fonts must not be smaller than that used in these rules.

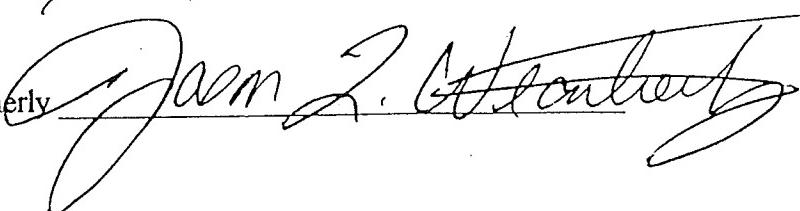
- d. Each debater is free to use any charts, diagrams, outlines, etc. he desires, but any and all of these will be counted as part of the maximum length of each response.
 - e. All material must be typed on either computer or typewriter. The debater, however, may draw his charts, etc. if he does not have sufficient computer software to produce his charts.
8. Both Mr. Lewis and Mr. Weatherly shall possess copyrights to this written debate.
- a. Before this debate may be printed and distributed or sold, it must be checked by both Mr. Lewis and Mr. Weatherly.
 - b. If, for example, Mr. Lewis decides to publish and sell this written debate, he must have Mr. Weatherly check the manuscript before final printing.
 - c. If this debate is published, it must include the entire debate including both propositions with all charts, etc.
 - d. Nothing may be changed in the printing of this debate. All mistakes, both grammatical and punctuation, etc. should be included if this debate is published.
 - e. If either Mr. Lewis or Mr. Weatherly refuse to examine the manuscript before publication, or either of them does not respond in a reasonable period of time, publication may take place anyway.
 - f. A forward, preface or introduction may be added by either of the publishers but no arguments may be presented in this area. No opinions concerning the result of the debate should be included either.
 - g. If either Mr. Lewis or Mr. Weatherly decides to publish this debate, they are responsible for their own financial burden.
 - h. If either Mr. Lewis or Mr. Weatherly decides to publish this debate they *may* reformat the entire debate to maintain consistency throughout. But, as mentioned above, nothing may be changed in the wording of the debate itself. The charts, diagrams, etc. should not be changed in any way. They may, however, be reduced in size to fit the format of the rest of the book.
 - i. The rules mentioned here and the signed propositions must be included in any publication of this debate.
9. The rules of Christian conduct used in the Lewis-Weatherly public debate of December 7-8, 1996 are to be used in this debate.

I agree to abide by the rules of this written debate:

John T. Lewis



Jason Weatherly

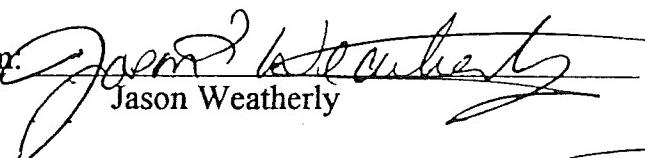


PROPOSITIONS FOR WRITTEN DEBATE

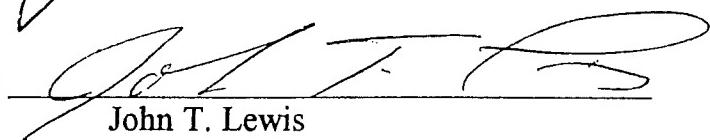
PROPOSITION #1:

"RESOLVED, the Scriptures teach that the baptism in the Holy Ghost and the gifts of the Spirit are available to believers today and will be until the return of Christ Jesus from heaven."

Affirm:


Jason Weatherly

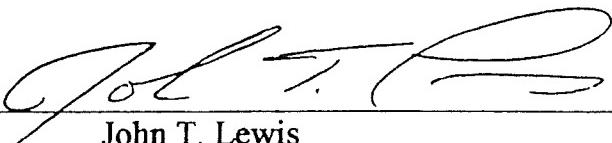
Deny:


John T. Lewis

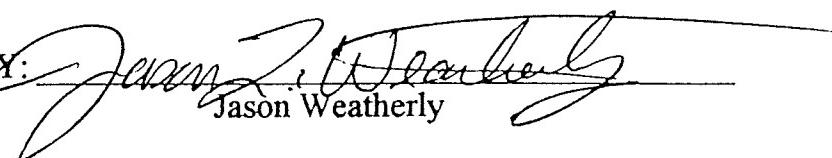
PROPOSITION #2:

"RESOLVED, the Scriptures teach that the baptism in the Holy Spirit and the gifts of the Spirit have ceased and are no longer in the church today."

AFFIRM:


John T. Lewis

DENY:


Jason Weatherly

December 31, 1995

Jason Weatherly

Dear Jason:

Glad to hear from you again. Thanks for the charts. I hope things are going well for you and your family. Congratulations on your wife's pregnancy. I hope you all have a happy new year.

Yes, I am anxious to have more debates not only on this subject but others as well. I'm still working with the Seventh Day Adventist on a debate in the summer. As far as date, I'll have to wait and see. I wouldn't need six months to prepare for Holy Spirit/miracles debate since I have already prepared. But during the next six months I will be preparing for the Adventist debate so I don't know if I will be ready to debate you before that time. I'll let you know by February 1st.

Location: No, I do not want to have the debate in the Lighthouse Church. As I said, it's nothing against you or that church. It also has nothing to do with religious conviction. I have no problem being in the building of another religious group. But as I explained before, I would prefer that we go with a central location.

Rules: They look good; however, I want the rules to specifically mention certain words that are not to be used. There are a few other additions/alterations I would like to make. I will send them to you soon for you to review.

Concerning the use of "pour" from Joel 2:28. I will need your exact reference before I can sign to debate you again. I will not debate a man who refuses to cite his references. Consider my thoughts on this. If you don't agree, that's okay. I'm just asking you to consider them:

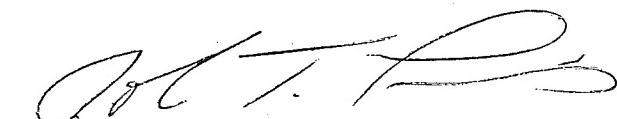
1. When you do not cite your references you are expecting others to take your word for it. How do I know it's true unless I can check the reference?
2. How do I know you haven't quoted the authority out of context?
3. How do I know that the "imperfect of progressive duration" is not simply like the various uses of the present tense in the Greek language (i.e. the form of the word itself doesn't tell how it's used; only the context can tell)?

4. How do I know that your reference indicates that the Joel writer would have used a prophetic perfect if he meant what I contend?
5. If I don't know your reference, how can I know that he is "THE greatest Hebrew scholar."?
6. How do I know whether your reference is just his interpretation?
7. How do I know that this man doesn't have a Pentecostal slant?
8. How do I know that "pour" grammatically means that the pouring would take place throughout all the last days?
9. How can this be a "sugar stick" if you won't let everybody else have a bite!?

I talked with several friends about your analysis of Joel 2:28, and one of the biggest gripes was that you didn't mention the citation. You would think that one of your strongest arguments would contain the reference.

So I hope you will send me the reference you have. You don't have to send an actual copy of the work; just specifically where it came from. We want to keep you honest <grin>. I'll send you the propositions with rules when I receive that information.

Talk to you later.


John T. Lewis

January 9, 1996

John T. Lewis

Dear Mr. Lewis:

I received your letter the other day, I was mildly surprised at it's contents.

I too am anxious to have more debates. I would also like to debate other subjects, whether oral or written debate. I know you have the other debate to work on, but if there is any way, let's debate at least before the winter. It seems that during the winter so many people are caught up in the "Christmas Spirit" that they don't ~~have~~ time for anything else.

Location: A central location will work out. We can discuss it more later.

Rules: Make additions/alterations that you see are needed.

Now, concerning "pour" in Joel 2:28. You amaze me, John. First, you wouldn't debate me again if Dr. Scheel wouldn't sign Mr. Wiggin's proposition. Now, you won't debate me again if I don't give you a lick of my "sugar stick." Actually, Mr. Lewis it would be better for you **NOT** taste my "sugar stick." That way you actually wouldn't know what the Hebrew scholars say about "pour." But since you insist on tasting my "sugar stick," I will give you a lick. I must warn you though, my "sugar stick" will be as bitter as "wormwood" in your mouth. Before I give you a taste, let me comment on what you said.

1. When making an argument from grammar, you don't necessarily *have* to state a source. If you wish to know whether an argument is true or not, I suggest you do more studying. I made an argument about "James the Lord's *brother*", in which I stated that the word "brother" in Greek means to come from the same womb. I did not give a reference to this argument, why because it is a matter of grammar.
2. You state, "How do I know you haven't quoted the authority out of context?" What? You mean like *you* did with Arndt & Gingrich's definition of "call" (Ac. 2:39). No, Mr. Lewis I do not take the authorities out of context.
3. The answer to this question is **STUDY, STUDY, STUDY.**
4. Again, **STUDY, STUDY, STUDY !!**
5. Ask your teachers at SCU if he is not one of the greatest Hebrew scholars.
6. One more time, **STUDY, STUDY, STUDY !!!**

7. No, he does not have a "Pentecostal Slant." He is a Hebrew scholar, not a Pentecostal scholar. **I DO NOT** use Pentecostal authors as authorities. Actually, I tried using men that I thought you would consider as authorities (i.e. James Burton Coffman).

8. "How do I know that 'pour' grammatically means that the pouring would take place throughout all the last days?" **STUDY, STUDY, STUDY !!!!** But watch this Mr. Lewis. Grammatically speaking, the phrase "in the last days" **ALWAYS** describes conditions which extent **THROUGHOUT ALL** the last days. Notice Isa. 2:2, "And it shall come to pass **in the last days**, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and **all nations shall flow unto it.**" I just happen to agree with you that this is a prophecy of the "general assembly of the church of the firstborn" (Heb. 12:22-23), ("Premillennialism", John T. Lewis, pp. 7-8). But are we to believe that "all nations shall flow unto" the church *sometime* in the last days, or **throughout all** the last days. Be glad I didn't bring this up in our debate, it could have been quite embarrassing for you.

9. I'm warning you Mr. Lewis, my "sugar stick" will be as bitter as "wormwood" in your mouth. By the way just because something is my "sugar stick" doesn't mean I let everyone have a bite. Apply this to your wife, is she your "sugar stick"?

If the "biggest gripe" from your friends was that I didn't cite any scholarship in my argument, why didn't they voice this to me. I talked with several of your "brethren" after the debate, and **NOT ONE** mentioned it to me. One of your "brethren", Cornelius C. Abbott, III, did discuss some things with me, but **NOT ONE TIME** did he mention Joel 2:28. He even stated that he was ready to debate **ANY** subject behind the "polemic pulpit." To which, I replied that I was willing right then to sign propositions that state, "The Scriptures teach that in order for baptism to be valid the name of Jesus **MUST BE** invoked over the one baptized." He with drew his offer to debate **ANY** subject. I also talked with Stephen Wiggins at length after the debate, he **NEVER** mentioned Joel 2:28. Yet, you say it was their "biggest gripe".

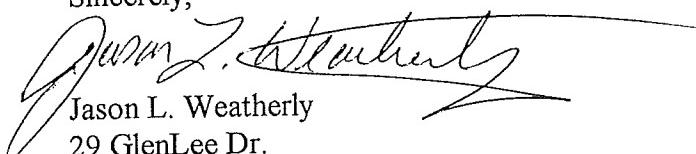
Your final statement, "We want to keep you honest <grin>," is very humorous. Was it honest of you to purposely quote the wrong definition of "call" (Ac. 2:39) from the Arndt & Gingrich Lexicon? Or was it honest of you to take Arndt & Gingrich out of context on what they say about "apostolos" (see enclosed copy)? Mr. Lewis, I think you need to "sweep around your own front door before you sweep around mine"!

Now for the moment you have been waiting for (drumroll please), my scholarship for "pour" in Joel 2:28 is Theodore Laetsch, D.D., who states "pour imperfect of progressive duration denotes the ever present outpouring on generation after generation" and "suggest that the pouring would take place **THROUGHOUT** the New Testament era" i.e. the Last Days. Even, Mr. Wiggins believes that the pouring would take place throughout the last days. Notice, Stephen Wiggins, 1st Negative, Wiggins-Scheel debate: "Now note this friends, not only does Joe's prophecy indicate the commencement, and the characteristics of these miraculous gifts, but it also sets forth the consummation of these miraculous gifts, that is the termination of the miraculous gifts as it was poured out upon both Jew and Gentile, And the consummation according to Acts chapter two

verses nineteen and twenty-one simply refers to the destruction of Jerusalem in the year A.D. 70. . Now watch this, what is the period of the ‘last days,’ not the Christian dispensation” (although grand-daddy, Alexander Campbell said it was, see commentary on Acts) “Pentecost, Pentecost was the first day, not the last. Two thousand years since Pentecost and the end has not come yet. What was the period of the ‘last days?’ The last days of the Jewish system, which ended in A.D. 70 at the destruction of Jerusalem. . Thus, Dr. Sccheel, Joel’s prophecy not only sets forth the commencement, and characteristics, but also the consummation or termination of the miraculous gifts.” Of course Stephen Wiggins is wrong on what the “last days” are. They are most surely “the period between Christ’s two comings.”

Please send me information on how to get a copy of the next issue of “Reprove.” With all this information, it should be very interesting!

Sincerely,



Jason L. Weatherly
29 GlenLee Dr.
Beebe, AR 720

FIRST AFFIRMATIVE

Mr. Lewis, ladies & gentlemen of the reading audience, I count it a great privilege to come before you in written debate to proclaim to you what I believe is the truth of God. The proposition states: "The Scriptures teach that the baptism in the Holy Ghost and the gifts of the Spirit are available to believers today and will be until the return of Christ Jesus from heaven." The definitions of the terms are as follows: **SCRIPTURES** - 66 books of the Bible, **TEACH** - inform, instruct, **BAPTISM IN THE HOLY GHOST** - the experience described in Ac. 2:4, **GIFTS OF THE SPIRIT** - spiritual gifts in 1 Co. 12 & Mk. 16, **AVAILABLE** usable, obtainable, **BELIEVERS** - those that believe on Christ (Jn. 7:37-39), **TODAY** - present time, **WILL BE** - continue to be available, **UNTIL** - duration of time, **RETURN OF CHRIST** - Parousia or Second Coming.

ARGUMENT #1 John 7:37-39, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given: because that Jesus was not yet glorified)." Thayer's Greek-English Lexicon, p. 532 says the word "rivers" is "plur. figuratively i.q. the greatest abundance [cf. colloq. Eng. 'floods'], Jn vii.38." The "overflowing" of "rivers" or "floods" of living water alludes to baptism. To deny that the language describes a baptism is to deny the very meaning of the word "baptism." Liddell-Scott Lexicon, p. 305 defines the word "baptism" as "flooding, engulfment, covering of waves." Therefore, the language DOES describe a baptism. John's comments in verse 39 state, "But this spake he of the Spirit..." The language describes a baptism; John said He was speaking of the Spirit; therefore that is Holy Spirit baptism! Jesus said this was available to "any man," not just the twelve. Jesus said "He that believeth" could receive the baptism of the Holy Ghost, the overflowing of rivers of living water. This is the same "he that believeth" as in Mark 16:16. Either the baptism of the Holy Ghost i.e. the overflowing of rivers of living water is available today or there are no scriptural believers today.

ARGUMENT #2 John 3:5, "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Jesus said two elements are essential to our entering into the kingdom of God - water and the Spirit. The Apostle Paul taught a synonymous truth in Titus 3:5-6, "Not by works of righteousness which we have done, but according to his mercy he saved us, (how?) by the washing of regeneration, and renewing of the Holy Ghost; which he poured out on us abundantly through Jesus Christ." Notice in both cases two elements are needed to be saved: water(washing) & Spirit(Holy Ghost). The "washing" is the "baptismal bath(immersion)" (A.T.).

Robertson, Word Pictures, v. 4, p. 545). Therefore "born of water" refers to water baptism. The "Holy Ghost which he poured out on us" refers to the baptism of the Holy Ghost. Ac. 2:33, "...the promise of the Holy Ghost, he hath poured out this which ye, now, see and hear." What they were seeing and hearing was the baptism of the Holy Ghost (Ac. 1:5; 2:4). Therefore what was poured out was the baptism of the Holy Ghost. Therefore to be "born of the Spirit" refers to the baptism of the Holy Ghost. The New Birth contains two elements: baptism in water and in the Spirit. If Holy Spirit baptism is not available today, then no one can enter into the kingdom of God today.

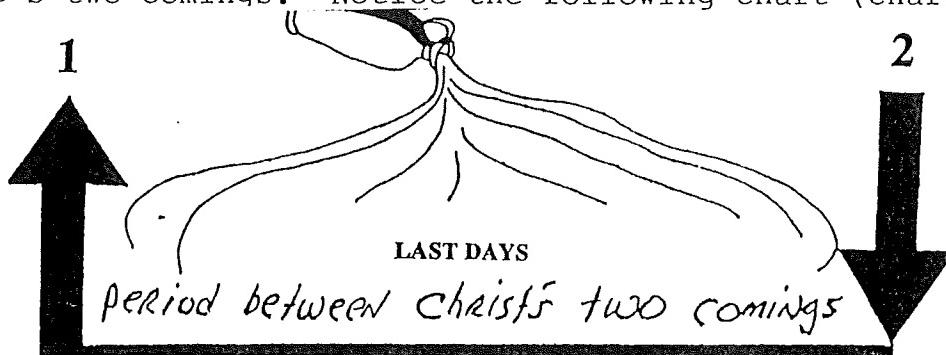
ARGUMENT #3 In Ac. 11:17, Peter, in defense of the household of Cornelius, stated, "For as much then as God gave them the like gift as he did unto us; who believed on the Lord Jesus Christ; what was I that I could withstand God?" The word "like" means, "equal, in quality or quantity: the same gift," (Thayer, p. 307); "equal in number, size, quality the same gift Ac. 11:17," (Bauer, Arndt & Gingrich, p. 381); "the very same gift," (Kittel's Theo. Dict. of the NT, v. 3, p. 349). The gift that the apostles received was the baptism of the Holy Ghost (Ac. 1:5). The household of Cornelius received the very same gift, that is the baptism of the Holy Ghost. For Mr. Lewis to deny that the household of Cornelius received the baptism of the Holy Ghost, he must do one of two things: (1) state that Peter was wrong in saying they received the same gift or (2) state that the lexicons are wrong in defining "like" as "the same gift." Notice Ac. 10:45 states, "...that on the Gentiles A L S O was poured out the gift of the Holy Ghost." What was poured out on the Gentiles had previously been poured out on the Jews. What was poured out on the Jews? Ac. 2:33, "...the promise of the Holy Ghost, he hath poured out this, which ye now see and hear." What were they seeing and hearing? Ac. 2:4, "And they were all filled with the Holy Ghost and began to speak with other tongues..." Ac. 1:5, "...ye shall be baptized with the Holy Ghost..." The baptism of the Holy Ghost which was poured out on the Jews was A L S O poured out on the Gentiles. When the Gentiles were baptized with the Holy Ghost, they received the "gift of the Holy Ghost." Peter said in Ac. 2:38, "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost." The "gift of the Holy Ghost" in Ac. 2:38 is the same "gift of the Holy Ghost" in Ac. 10:45, that is the baptism of the Holy Ghost. Therefore, if Ac. 2:38 is applicable today (which Mr. Lewis says it is) then the "gift of the Holy Ghost;" the baptism of the Holy Ghost is available today.

ARGUMENT #4 Ac. 2:39, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." What is "the promise"? The ONLY "promise" Peter EVER mentions in Acts chapter two is in verse 33; "...the promise of the Holy Ghost, he hath poured out this, which ye now see and hear." What were they seeing and hearing?

Ac. 1:5; 2:4, the baptism of the Holy Ghost. Peter said "the promise," the baptism of the Holy Ghost is unto YOU (those Jews present). He didn't say it was only for the apostles, but he said it is unto YOU, and to YOUR CHILDREN (next generation), and to ALL AFAR OFF (afar off in distance and time; F.F. Bruce, Acts, p. 98), even as many as the Lord our GOD SHALL CALL. There is only one way God calls, and that is by the Gospel. 2 Th. 2:14, "Whereunto he called you by our gospel..." If God is still calling by the Gospel today (Mk. 16:15-16), which Mr. Lewis admits He is, then "the promise," the baptism of the Holy Ghost is available today.

ARGUMENT #5 Ac. 1:5, Jesus said, "Ye shall be baptized with the Holy Ghost." Ac. 2:4, "And they were all filled with the Holy Ghost, and began to speak with tongues." Ac. 2:12, "And they were all amazed, and were in doubt, saying one to another, What meaneth this (the speaking in tongues, the baptism of the Holy Ghost)?" Ac. 2:16 Peter said, "This (the baptism of the Holy Ghost) is that which was spoken by the prophet Joel." Notice, Peter stated that Joel was speaking about the baptism of the Holy Ghost (this is that). Joel said (Ac. 2:17-18), "And it shall come to pass in the last days, saith God, that I will pour out of my Spirit upon all flesh: and you sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." Notice Joel's prophecy of the baptism of the Holy Ghost not only includes men but women (daughters, handmaidens). This is very interesting in view of the fact that Mr. Lewis preaches that only the apostles received the baptism of the Holy Ghost. I would like to know which of the apostles were "daughters" and "handmaidens"? God said He would pour out His Spirit in "the last days" ("those days"). The phrase "in the last days" describes conditions which extend THROUGHOUT all the "last days." Notice Isa. 2:2, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established ... and all nations shall flow unto it." Mr. Lewis states in "Premillennialism," p. 8 that this is a prophecy of the "church of the firstborn" (Heb. 12:22-23). I agree. But are to believe that all nations shall flow unto the church sometime "in the last days," or THROUGHOUT the "last days?" All nations shall flow unto the church THROUGHOUT the "last days" (Mt. 28:19). Therefore the conditions of the "last days" extend throughout the "last days." Also, the word "pour" (Jl. 2:28), according to Dr. Theodore Laetsch, is "imperfect of progressive duration denotes ever-present outpouring on generation after generation" and "suggest that the pouring would take place THROUGHOUT the New Testament era," (Laetsch as quoted by: James Tuten ["church of Christ"], Class Notes on the Holy Spirit, p. 14). The imperfect tense denotes incomplete action, repeated action, continuous action (Samuel Green, Handbook to Old Testament Hebrew, pp. 93-94). Progressive imperfects describe a thing as being in a process or development. In all cases of

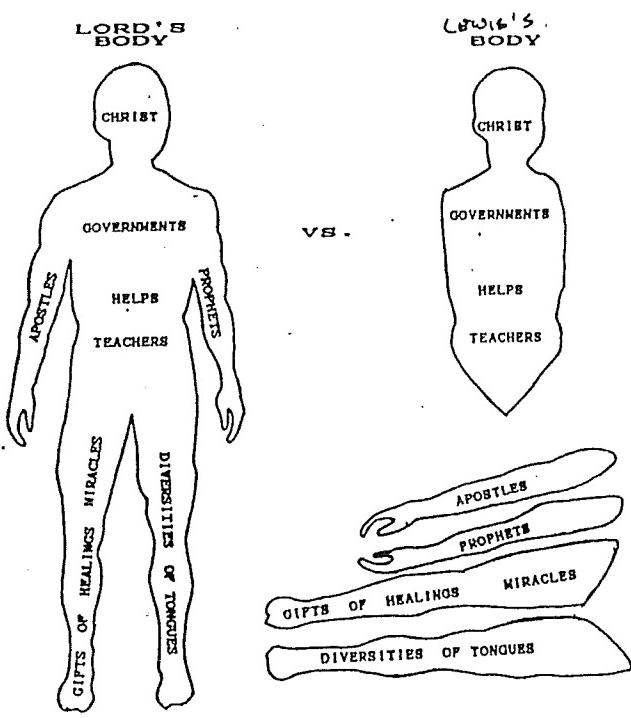
progress there is a starting point, for progress is movement onward from some point. The time of the verb is always implied by the context (James Watts, A Survey of Syntax in Hebrew O.T., p. 58). That is, the time of the pouring out is the "last days" (John Lewis, "Premillennialism," p. 8). This is to be a continuous outpouring (Green, p. 94) throughout the "last days" (Laetsch: Tuten, p. 14). That is the duration of the pouring out of God's Spirit is the "last days." When you figure out what the "last days" are then you will have the duration of the baptism of the Holy Ghost. I asked Mr. Lewis in a letter, "What are the 'last days' (Acts 2:17)?" He answered, "The period between Christ's two comings." Notice the following chart (chart #1):



The first coming which ended at the Ascension is marked by the #1 and the arrow pointing up. The second coming is marked by the #2 and the arrow pointing down. The area between the arrows is the "last days," the "period between Christ's two comings." When the "last days" begin, that's when the pouring begins, when the "last days" cease, that's when the pouring ceases. The "last days" cease at the Second Coming, therefore, the pouring out i.e. the baptism of the Holy Ghost ceases at the Second Coming! Thank you Mr. Lewis for affirming my proposition!

ARGUMENT #6 1 Co. 12:8-18, Paul compares the spiritual gifts to the parts of the body (hand, foot, eye, ear). Each part of the body serves a function (1 Co. 12:15-18). Ro. 12:4, "For as we have many members in one body, and all members have not the same function." Ro. 12:5, "So we, being many, are one body in Christ, and every one members one of another." Paul then goes on to mention some of the functions in the body (Ro. 12:6-8), "...whether prophecy...or ministry...or he that teacheth...or he that exhorteth...he that giveth...he that ruleth...he that sheweth mercy..." 1 Co. 12:18, "But now hath God set the members every one of them in the body..." 1 Co. 12:28, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." These are the members of the body (the church). Mr. Lewis takes the spiritual gifts out of the church (the body) and therefore amputates the vital organs of the body of Christ. Mr. Lewis wants us to believe in a weird paralytic body of Christ without feet, hands, ears, & eyes. And Mr. Lewis's whole argument that the spiritual gifts are no longer in the church is like

the picture to the right doesn't have a leg to stand on (chart #2).



ARGUMENT # 7 1 Co. 1:7-8, "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." The word "gift" in Greek is "charisma" which refers to spiritual gifts. Paul speaking to "them that in every place call upon the name of Jesus Christ" (1 Co. 1:3) said to come behind in no spiritual gift waiting for the COMING OF OUR LORD JESUS CHRIST; not the completed Bible, the full revelation of God, but the coming of Christ. That is how long we are to come behind in no spiritual gifts, until the coming of the Lord. "Who shall confirm you unto the end" This further explains what Paul said in the previous verse. "Who shall confirm," God confirms with signs, wonders, & gifts of the Spirit (Mk.

16:20; Hb. 2:4). "Unto the end," according to 1 Co. 15:23-24, "the end" doesn't come till Christ comes again, "...afterwards they that are Christ's at his coming ("parousia"). Then cometh the end ("to telos")..." Therefore, God will confirm with signs, wonders & spiritual gifts until the end comes at the Second Coming of Christ.

ARGUMENT #8 1 Co. 13:10, "But when that which is perfect is come, then that which is in part shall be done away." Thayer's Greek-English Lexicon, p. 618 states that "that which is perfect" ("to telion") is "the perfect state of all things to be ushered in by the return of Christ from heaven." There are about five (5) reasons why I agree with this definition:

(1) 1 Co. 13:10 states, "But when that which is perfect is come..." They were to be looking for the coming of that which is perfect. The New Testament teaches us to look for the COMING OF JESUS CHRIST NOT the completed Bible!! The only scripture Mr. Lewis can go to, to try to prove they were looking for the coming of the completed Bible is 1 Co. 13:10; however, that is the scripture that is under consideration. To prove my position wrong, Mr. Lewis MUST come up with an equal number or more scriptures teaching to look for the coming of the completed Bible. Here are just a FEW scriptures teaching to look for the coming of Jesus Christ: Ac. 1:11; Ro. 8:11; 1 Co. 1:7; 2 Co. 4:14; Ga. 5:5; Ep. 1:14; Ph. 3:11; Cl. 3:4; 1 Th. 4:13-18; 2 Th. 1:6-10; 1 Tm. 6:14; 2 Tm. 4:1; Ti. 2:13; Hb.

9:28; Ja. 5:7; 1 Pt. 1:7; 2 Pt. 3:10; 1 Jn. 3:2; Ju. 14; Rv. 1:7.

(2) The word "come" (Gr. "erchomai") is used over 125X of CHRIST, NEVER of the completed Bible!!

(3) 1 Co. 13:12, "For now we see through a glass darkly; but then face to face." Consistent Biblical interpretation shows that "face to face" means to see someone physically in person. Gn. 32:30, "I have seen God face to face" that is Jacob saw God physically in person. The man Jacob wrestled with was a physical manifestation of God (Gn. 32:24-29). Thank goodness God is not a trinity, or Jacob would have been a heap of trouble - three against one! Ex. 33:11, "The Lord spake to Moses face to face" (cf. Nm. 14:14; Dt. 5:9; 34:10) that is the Lord spake to Moses physically in person. There were definite physical manifestations: cloud, fire, glory: and God was in the cloud and spake to Moses (Ex. 33:9). Jd. 6:22, "I have seen an angel of the Lord face to face" that is Gideon saw an angel physically in person (Jd. 6:11-21). Ac. 25:16, "before that he which is accused have the accusers face to face" this refers to Paul actually seeing his accusers physically in person (Ac. 25:5). 3 Jn. 14, "But I trust I shall shortly see thee, and we will speak face to face" (cf. 2 Jn. 12) that is John would see them and speak to them in person. When "that which is perfect is come" we will see "face to face." Who will we see physically in person? 1 Jn. 3:2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Burton Coffman ("church of Christ") states, "'then face to face'...In the RESURRECTION we shall behold the face of the Beloved," (Commentary on 1 Corinthians, p. 219). Kittel's Theo. Dict. of the NT states, "In the Pauline corpus the meaning 'whole' is suggested at 1 C. 13:10 by the antithesis to 'in part'. Spiritual gifts do not give full knowledge of God. This will be granted to the Christian only with the immediacy of face-to-face, v. 12. Now we can only see through a glass obscurely, 'but then face to face' 1 C. 13:12. This means that what we see and say is now imperfect. There will be perfect vision and real knowledge only in the future consummation." (v. 8, p. 75; v. 6, pp. 777-778).

(note boldface words indicate my emphasis and sometimes translate a word directly from the Greek. The definition being taken from the Bauer, Arndt & Gingrich Lexicon.)

PENTECOSTAL POP QUIZ FOR JOHN T. LEWIS

name John T. Lewis
John T. Lewis

Each question is worth twenty (20) points, one hundred (100) points are possible.

1. (Mark the box if true, leave blank if false.)
The "same gift" that was poured out on the Jews in Acts 2:4
was poured out on the Gentiles in Acts 10:44-46.
(hint: true) IF YOU MEAN "SAME" IN THE SENSE OF THE GENTILES RECEIVING
HOLY SPIRIT BAPTISM, THEN FALSE.

2. (Mark the box if true, leave blank if false.)
Judges 6:22, "I have seen an angel of the Lord face to face"
refers to Gideon actually seeing an angel physically in person.
(hint: true)

3. (Mark the box if true, leave blank if false.)
The work of the Holy Ghost in John chapter 14 & 16 is miraculous.
(hint: true)

4 (Mark the box if true, leave blank if false.)
The following message is true today: "Repent, and be baptized
everyone of you in the name of Jesus Christ for the remission
of sins and ye SHALL receive the gift of the Holy Ghost."
(hint: true) IF BY "TRUE" YOU MEAN "IS IT STILL INSPIRED?" THEN YES, IT WOULD BE
TRUE. IF YOU MEAN "TRUE" IN THE SENSE OF THE GIFT BEING AVAILABLE
TODAY, THEN FALSE. I TOOK IT THAT YOU MEANT THE LATTER.
Essay question.

5. In view of the fact that you teach that spiritual gifts were given to reveal the truth and to enable one to write New Testament Scriptures, please explain how it is that you say it is possible that the gifts continued after the last New Testament book was written.

ANOTHER REASON FOR MIRACLES WAS
TO CONFIRM THIS NEW REVELATION. PERHAPS CONFIRMATION
STILL NEEDED TO TAKE PLACE FOR A SHORT PERIOD OF
TIME AFTER THE LAST BOOK WAS WRITTEN.

* I don't mind failing a "PENTECOSTAL
POP QUIZ."

LEWIS' FIRST NEGATIVE

I appreciate this opportunity to be a part of this written debate on this very important subject. Mr. Weatherly has always shown himself to be a gentleman. I intend to do the same in this debate. I emphatically deny Jason's proposition that Holy Spirit baptism and the gifts of the Spirit are available today. Pentecostals, Mr. Weatherly included, are notorious for giving us a "take my word for it" attitude in each and every debate. Yet the Scriptures indicate that a purpose of miracles in the Bible was to establish truth (confirm, Mk. 16:17-18, 20). Jesus caused a crippled man to walk so that the people would "know" that He had power on earth to forgive sins (Mt. 9:6). In other words, Jesus proved that His Word was truth by the miracle He performed. If miracles are still in the church today, then they must serve this same function. But the only thing we get today is testimony. We never actually witness the miracles, but only hear their words. Ladies and gentlemen, if Jason has what they had, he would do what they did back then. He would gladly confirm his word with miracles. But he will not and cannot do that. Why? Because he does not have what they had. Jason's first affirmative consisted of basically eight arguments with several sub-points in each argument. I shall deal with them in the order of his presentation.

Argument #1

1. Rivers of Living Water: Jason says that "rivers of living water" refers to an immersion in the Spirit. He quotes Thayer and Liddell and Scott. But isn't it interesting that Jason, an inspired man (so he claims), quotes uninspired men to attempt to prove his point? I find that quite interesting. Yes, John 7:37-39 includes Holy Spirit baptism but is not Holy Spirit baptism specifically as Jason says. Instead, Jesus is making reference to the miraculous in general and inspiration in particular. Notice why: Jesus said that these rivers, whatever they refer to, would flow *out from* the ones believing on Him. Holy Spirit baptism, on the other hand, was something which flowed *into* man. If Jason responds by saying that "rivers of living water" refers to the miraculous preaching of Holy Spirit baptized men, then he admits that John 7:37-39 refers to inspiration and not Holy Spirit baptism itself.

2. "Any Man": Jason says that "any man" and "he that believeth" is not limited in any way. This would be true if no other passages limited it to the first century. No, "any man" does not necessarily mean the passage is still applicable to us today. Consider this: In Leviticus 1:2-4 the Scriptures say, "if **any man** of you bring a burnt offering.... it shall be accepted for him to make atonement." Jason, what if someone began preaching that we should offer burnt offerings today since it says "any man"? You would inform this person that "any man" was *limited* and that the rest of the context of the Bible indicates that burnt offerings have ceased. So it's not your job to show where the text says "any man." Instead you must show that the rest of the context of the New Testament does not limit this passage.

Argument #2

Jesus said, "Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (Jn. 3:5). Jason and I both agree that "water" refers to water baptism. But Jason believes "Spirit" refers to Holy Spirit baptism. Jason said, "Jesus said two elements are essential....." No, Jesus did not say "elements" at all.

Jason mentioned “two elements” at least three different times in this argument. But he fails to understand that two elements means two baptisms. If I dipped a penny in a glass of milk and then dipped it in a glass of water, how many baptisms has that penny undergone? It has undergone **two** baptisms. But the Bible says that there is only “one baptism.” (Eph. 4:4-5). So John 3:5 cannot mean “Holy Spirit baptism.” If it does then Jason makes the Bible contradict itself. Since there is only one baptism today, and since both of us agree that water baptism is binding today, it must be the case that the only baptism binding today is water baptism. To be born of the Spirit means this: Jesus said the Spirit would convict the world of sin (Jn. 16:7-8). Yet on the day of Pentecost, how were the Jews convicted of sin? (Ac. 2:37). The conviction came through the preaching of the Word. They were born of the Spirit through the instrumentality of the Word of God (see Eph. 6:17; 1 Pet. 1:23). Therefore, to be born of the Spirit means to be born of the Spirit through the instrumentality of the Word of God.

Titus 3:5-6 does no damage to my position. That which is poured out is not the Holy Spirit Himself. Instead, the “renewing” is that which is poured out. How is one “renewed” or “born again” today? We are renewed by the Spirit through the instrumentality of God’s Word (Eph. 6:17; 1 Pet. 1:23). We have an exact parallel of Titus 3:5-6 in Ephesians 5:26. The only difference is that instead of water and Spirit (Tit. 3:5-6) we have water and the Word. This shows that the Spirit works by means of his Word in regard to salvation. In reference to Jason’s comment on Acts 2:33, I will make mention of it in one of the arguments following.

Argument #3

Jason thinks that if he can prove that Cornelius was baptized with the Spirit that he will have proven Spirit baptism for us today. It matters not whether they received it back then! What matters is whether we can receive it today. In your next affirmative present us with a *valid* syllogism in reference to Cornelius’ reception of the Spirit which reaches the conclusion, “Therefore Holy Spirit baptism is for us today.” You may be able to get away with a sloppy syllogism in the presence of your brethren, but it won’t work with my brethren. We understand what a valid argument is. Jason could prove that a million people were baptized with the Spirit in the book of Acts but that wouldn’t prove that we can receive it today. Why? Because by the time Eph. 4:4-5 was written Paul said there is “one baptism.” Sometime between Ac. 2 and Eph. 4 Holy Spirit baptism ceased. It is no longer for us today!

1. **“Like Gift”:** Concerning the word “like” I have no problem with the *definitions* from lexicons. But then goes further and appeals to their *comments* as authority. He knows better than to treat comments as authority! If he does not consider them authority let him say so in his next affirmative. The word “like” in 11:17 means “equal”—nothing more, nothing less. “Equal” does not necessarily mean that they are one in the same thing. Jason Weatherly may be “equal” to John Scheel. But it does not follow that Jason Weatherly *is* John Scheel or that they are one in the same being. If I say, “Jason is *equal* to John Scheel” I mean that they have certain characteristics which are the same. Peter said the Gentiles received an “equal/like gift.” This means they received a gift with some of the same characteristics as that of the apostles. What were the common characteristics between Acts 2 and Acts 10-11? Only that both of them came directly from heaven. This is the very thing Peter discusses in 11:15!

2. **“Poured”:** That the Spirit was “poured” on the Gentiles (Ac. 10:45) does not prove

that Cornelius received Holy Spirit baptism. The pouring of the Spirit refers to Joel's prophecy in general, not Holy Spirit baptism exclusively (Ac. 2:17ff). We shall demonstrate this when we come to argument #5.

Argument #4

Peter promised the "gift of the Holy Spirit" to "you, and to your children, and all that are afar off, even as many as the Lord our God shall call." We both agree that the "gift of the Holy Spirit" was miraculous. But the Bible plainly teaches that this was limited to the first century.

1. The promise: Jason says the promise refers to that found in Acts 2:33. That's right! But the promise Peter mentions is Joel's prophecy, which refers to the miraculous outpouring in general, but not Holy Spirit baptism specifically. All Holy Spirit baptism was included in Joel's prophecy, but Joel's prophecy was not exclusively Holy Spirit baptism. It's like saying, "All oranges are fruit, but not all fruit are oranges." Joel's prophecy included all the miraculous of the early church. Holy Spirit baptism was one part of that prophecy given exclusively to the apostles (Ac. 1:2-5). The people were not seeing and hearing Holy Spirit baptism itself. What they saw and heard was the tongue speaking of the apostles (Ac. 2:12-17).

2. All that are afar off: Jason the inspired preacher quotes F.F. Bruce, the uninspired commentator for proof that "afar off" refers to those distant in time (future generations). Yet a quick check of Eph. 2:13,17 will show that afar off simply refers to the Gentiles. Jason accepts Thayer's comments as authoritative. Yet Thayer says that afar off refers to the Gentiles (#3112). Therefore, "you and your children" means the Jews; "all that are afar off" means the Gentiles. This only means that the promise was without regard to nationality.

3. As many as the Lord our God shall call: Does this refer to the gospel call as Weatherly says? That's what he wants us to believe. Yet the Greek word for "call" in this passage is *never* the word used for the gospel call! In 2 Thessalonians 2:14, Acts 2:21 and Acts 22:16 this word is not used! Why? Because Acts 2:39 does not refer to the gospel call! God called certain individuals in the first century to confirm the inspired Word. If Jason can, please give us just one passage where the word for "call" in Acts 2:39 is EVER used in reference to the gospel call.

Argument #5

1. Acts 1:5: Jason quotes Acts 1:5 but fails to notice that this was limited to only the apostles. Jesus was with the apostles (Ac. 1:2). Jesus then said, "For John truly baptized with water but ye shall be baptized with the Holy Spirit not many days hence." (Ac. 1:5). The "ye" grammatically refers to the apostles alone. The apostles were the only ones to receive Holy Spirit baptism.

2. Acts 2:12,16: When the people said "what meaneth this," they had reference to the *tongue speaking*. The people heard the apostles speak with tongues (2:11) and said, "What meaneth **this** (i.e. "what does this tongue speaking mean?"). Therefore, when Peter said, "**This** is that..." he had reference to the tongue speaking which the people heard, not Holy Spirit baptism specifically. And even if "this" refers to Holy Spirit baptism, how does this prove that the immersion in the Spirit is for us today? Even if I believed that "daughters"

received Holy Spirit baptism, how, pray tell me, would this prove that the same is available today? Jason needs to stop arguing that certain people received it back then and start arguing that baptism in the Spirit is available for us today!

3. Sons and daughters: Both Jason and I agree that Joel's prophecy was not completely fulfilled in Acts 2. So why did there have to be women who received Holy Spirit baptism in Acts 2? Acts 2 makes it clear that only the apostles received Holy Spirit baptism. Peter stood up with the "eleven" (2:14) not the one hundred and twenty. The people were amazed at the "Galilaeans." The apostles were all from Galilee. This certainly wasn't true of the one hundred and twenty. The people cried out to "Peter and the rest of the apostles" (2:37) not the great multitude that Jason imagines. They continued in the "apostles doctrine" (2:42) not Pentecostal doctrine.

4. Last days: Jason thinks this is his sugar stick argument when in reality it is as bitter as can be! Jason imagines that he has an awesome argument from Isaiah 2:2. The church would be established in the last days. So? As we shall see in just a moment, the *context* not syntax of each passage must determine how it is used. Further, Joel says in his prophecy concerning the last days that the last days would be a period when God would cause the sun to be darkened and the moon to be turned into blood. (Ac. 2:17-21). Jason, is that something which happens throughout *all* the last days? Is this happening even as we debate? Answer your own argument!

5. Tense of "pour" in the Hebrew: Jason says "pour" is the "imperfect of progressive duration" and that this means the pouring would occur throughout all the generations. This information he received from a *commentary* by Theodore Laetsch. He said in a letter to me that Laetsch is "the most authoritative Hebrew scholar." Is that true, Jason? Please explain to me why I have not been able to locate this man in *any* of the bibliographies of Hebrew grammars. Actually Laetsch is not a Hebrew authority at all. He is only a commentator. James Nogalski, Assistant Professor of Old Testament Interpretation said, "Theodore Laetsch is not a name with which I am readily familiar..." Look at Jason's argument carefully. It is centered around the credibility of Laetsch as a Hebrew scholar. Yet he is not widely known to even be a Hebrew scholar!

Jason's argument revolves around "pour" modifying "last days." Notice what Jason said in our oral debate we had in December of 1995: "Now the word pour, I will pour out my Spirit, is imperfect of progressive duration. What that simply means is the last days is the duration of the pouring." (1st speech, his affirmative). So Jason's whole argument is based upon the *Hebrew* word "pour" modifying "last days." But strangely enough, the phrase "last days" is not even in the Hebrew of Joel 2:28! Jason, please tell us how a Hebrew word can modify "last days" when "last days" isn't even in Joel 2:28. We will wait patiently on this one. He might say that "last days" is found in Acts 2:17. Yes, but Acts 2:17 is written in Greek. And "will pour" in the Greek language is in the future tense. And he knows good and well that the future tense in Greek doesn't refer to continuous action. Jason, how dare you say that "pour" *grammatically* modifies "last days" in the Hebrew language.

Further, the tense of a Hebrew verb does not tell you how long the action is to continue. Listen again to James Nogalski: "... the duration is a question of interpretation not syntax. The syntax does not specify precisely how long the verb will occur...." (emphasis mine). Do

you see? The Hebrew verb itself does not tell us whether it is continuous action or not. This can only be determined by *interpretation* not the syntax of the verb itself! Even his own quotation says that it is “implied by the context.” Aha! It is a matter of interpretation not the structure of the verb itself. Therefore, Jason can not prove from syntax alone, as he so desperately wants to do, how long the pouring would occur. His chart, therefore, is unsound.

Argument #6

Jason said, “Mr. Lewis takes the spiritual gifts out of the church (the body) and therefore amputates the vital organs of the body of Christ.” (his chart). This is an affirmative argument? Friends, I have not removed the gifts from the body of Christ. The gifts are still *in* the church. But this doesn’t mean they are still being performed today. The death, burial, and resurrection is still *in* the church. But Jason knows that the death, burial and resurrection is not occurring today.

Argument #7

1. The Coming of the Lord: In 1 Corinthians 1:7 Paul told the Corinthians to come behind in no gift, waiting for the coming of Christ. I have never said that “waiting for the coming of our Lord Jesus Christ” refers to the completed Bible. Yes, it refers to the second coming. But this passage only teaches that the Corinthians, like every other generation, were waiting for the coming of Christ. Christ could have come in the first century at which time there would have been gifts. He could come today, tomorrow or anytime in the future at which time there would not be gifts in the church. Question, Jason: If Paul would have said, “Take up a collection for the church at Jerusalem, waiting for the coming of our Lord Jesus Christ” would you interpret that to mean that the taking up of a collection for Jerusalem would last *until* the coming of Christ? What Jason still needs to do is find a passage which says gifts will be in the church *until* the second coming of Christ.

2. Unto the end: Unto the end (1:8) does not necessarily mean that God would confirm them unto the end of time. “Unto the end” in this text is used quantitatively instead of temporally. Paul is telling the Corinthians that God would confirm them “fully” according to the Theological Dictionary of the New Testament (8:55-56). This is the same idea found in 2 Cor. 1:13-14. The Corinthians had acknowledged Paul in part; he hoped they would acknowledge him “fully.”

3. Telos: Jason wants to pretend that telos (“end,” 1:8) is only used in reference to the second coming of Christ. Actually, telos is used in MANY different ways throughout the New Testament. In Romans 10:4 Paul said, “For Christ is the **end** of the law.” Like the passage before us, “end” is from telos. Yet that’s not used in reference to the second coming! Telos is *not* always used of the second coming. Therefore, to jump to the conclusion that it means “second coming” as Jason says is, to be quite honest, irresponsible exegesis.

Argument #8

1. Looking for the Completed Bible: Jason says, “To prove my position wrong, Mr. Lewis **must** come up with an equal number or more scriptures teaching to look for the coming of the completed Bible.” By what rule of Biblical hermeneutics did you come up with this, Jason? I thought only one Scripture was enough to prove a point! In the first place, 1

Corinthians 13:8-13 doesn't specifically say that they were to "look" for the perfect. Yet your whole argument is based on this! How can you say "Well the perfect must be the second coming since we are to look for the second coming of Christ" when Paul doesn't even mention "looking" for the perfect in this passage? Secondly, don't you believe the church in the first century was looking for a time when they would have the Word of God in written form?

2. **"Come" used for second coming:** Jason says, "The word "come" (Gr. "erchomai") is used over 125X of **CHRIST, NEVER of the completed Bible.**" I have never said the perfect refers to the "completed Bible" in the sense of all 27 books being bound in one volume. The perfect refers to the time when God determined that His will was completely revealed and confirmed to man. The Word is said to "come." Jesus said, "Howbeit when He, the Spirit of truth is come...." Notice this syllogism which is both valid and sound: (1) When the Spirit comes so comes the Word; (2) The Spirit came; (3) Therefore, so also came the Word. In order to show this to be false, Jason must show where this syllogism is either not valid or not sound.

3. **Face to face:** Jason will agree that Paul is contrasting the "in part" with the "perfect" in 1 Corinthians 13:11-12. Jason says "face to face" can only occur at the second coming of Christ. The imagery must all be either literal or figurative. You cannot mix and match figurative with literal language as you please. Notice Paul's contrast with face to face: "For now we see through a glass darkly, but then face to face." Now, if "face to face" is literal, then "see through a glass darkly" must also be literal! You can't say that one is literal and the other is not! Jason, are we **literally** seeing Christ through a glass darkly right now? If so, then show me the literal glass so I can have a look for myself! Is it in your closet? If we are not **literally** seeing Christ through a glass dimly (and he knows we are not) then face to face is not literal! "See through a glass darkly" is figurative. Therefore "face to face" is also figurative.

He says that face to face means to see someone physically in person. But then he turns around and says that Moses only saw physical manifestations such as clouds, and fire. You can't have it both ways. In Genesis 32:24-29, Jacob did not **literally** nor **physically** see God at all! Hosea 12:4 tells us that it was an angel that Jacob saw. And how about Deuteronomy 5:4-5? Did the people **physically** see God? You will say, "Well, there were clouds and fire." Yes, but your argument is that it means to "see someone **physically in person**." Did the people literally see God **physically in person**? You know they did not. Deuteronomy 5:4-5 makes it clear that they did not "see [God] **physically in person**." Did the people see God the way "face to face" is used in Ac. 25:16? You know they did not. They only saw God in a figurative manner. And may I call your attention to the fact that in every instance "face to face" is used of something which happens on this earth. "Consistent Biblical interpretation"??? Come now, Jason.

Summary

I have responded to every argument which Jason made. All eight of them have not shown that miracles will last till the second coming of Christ. Two of them don't even relate to the proposition. I invite the reader to examine each argument on both sides to discover the truth of this matter. Thank you.

QUESTIONS FOR JASON WEATHERLY (1ST NEGATIVE)

**On all the questions below, check the boxes if they are true; leave them blank if they are false.

1. Dr. Theodore Laetsch is "THE greatest Hebrew scholar."

I guess it is a matter of opinion, but it's an opinion held by those on both sides of the issue

2. I, Jason Weatherly, could be wrong on my analysis of the Hebrew word "pour" in Joel 2:28.

I have checked the Hebrew grammars on the imperfect tense, and have read exactly what Laetsch says about "pour"

3. "Face to face" always means to see someone physically.

Gn 32:30, Ex 33:11, Nm 14:41, Dt. 5:4, 34:10, Jd. 6:22, Pr. 27:19

Ez. 20:35, Ac. 25:16, 1Co. 13:12, 2Jn. 12, 3Jn 14

"when present, face to face, gen. as compound prep. in the presence of ... in other passages, resembling Heb. idiom ... to see one's face i.e. see him in person"

4. The death, burial and resurrection of Christ is the very foundation of the church but is not literally happening today.

This has nothing to do with the proposition.

5. Please check the following things which occur throughout **all** the last days:

God pours out of His Spirit upon all flesh

Sons and daughters prophecy

Young men see visions, old men dream dreams

God shows wonders in heaven

God shows signs in the earth beneath (blood, fire, vapour, smoke)

The sun is turned into darkness

The moon is turned to blood

Whoever calls on the name of the Lord shall be saved

"And it shall come to pass"

→ these occur immediately after the last days.

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Smith
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SECOND AFFIRMATIVE

Mr. Lewis, ladies & gentlemen of the reading audience, it is good to come again to you in the second affirmative of this debate. I would like to say at the outset of this second affirmative that Mr. Lewis, as is his usual style, only dealt with about half of what I said in each affirmative argument. Most of his rebuttals were based on illustrations that were not concord to the argument. Mr. Lewis began his negative speech by stating, "We never actually witness the miracles, but only hear their words." The reason Mr. Lewis doesn't see any miracles is because he, like the proverbial ostrich, has his head stuck in the sand. They refuse to see a miracle. After the first night of our oral debate in Lone Grove, OK; we practically begged Stephen Wiggins to let us lay hands and pray for his son who was sick. Mr. Wiggins refused!! He practically peeled out of the parking lot with his head stuck out the window screaming, "These signs shall follow them that believe!" Next Mr. Lewis makes his famous argument, "If Jason has what they had, he would do what they did back then." I see Mr. Lewis is still hanging around the same crowd: "BIRDS OF A FEATHER FLOCK TOGETHER": Mr. Lewis argues just like the devil, "If thou be the Son of God, cast thyself down" (Mt. 4:6). I'll answer Mr. Lewis just like Jesus answered the devil, "Get thee behind me, Satan" (Lk. 4:8). Besides all this, I am doing exactly like the apostles did. Ac. 9:29, Paul debated against the Grecians. What's Paul in a bad habit of debating. According to Mr. Lewis, if Paul really had what debating for? According to Mr. Lewis, he would just perform a miracle - end of debate. Ac. 17:17, "Therefore debated he (Paul) in the synagogue with the Jews, and with the devout persons..." Paul sure is getting in a bad habit of debating. According to Mr. Lewis, he should have just walked in that synagogue and struck everyone blind. Ac. 18:28, "For he vigorously refuted the Jews in public debate, demonstrating from the Scriptures that Jesus was the Christ" (NIV: see BAG for "demonstrating"). What's Apollos demonstrating from the Scriptures for? According to Mr. Lewis, he should have performed a miracle to prove Jesus was the Christ.

ARGUMENT #1- Mr. Lewis questions why I quote men such as Thayer and Liddell & Scott. Mr. Lewis, I know you will not take my word for anything. Therefore, I go to men who are generally considered scholars on the Greek to further prove my arguments. Notice that Mr. Lewis could not prove that the language is not describing a baptism. He tries to disprove my argument by saying that the rivers would flow out from the ones believing on Him. The majority of Greek scholars agree that it is difficult to tell whether "his belly" refers to the believer or Jesus (A.T. Robertson, Word Pictures, v.5, p. 131). In John 4:14, Jesus said that He would give the water, and it shall be in him a well of water springing up into everlasting. The word "pege" implies a "flowing fountain" this is the same thing that is described in John 7:37-39. But the issue is not who the water flows from, the issue is what are the rivers of living water. Mr. Lewis has not proven that it is not the baptism of the Holy

Ghost. Next Mr. Lewis, in a desperate attempt, throws up a smoke screen concerning "any man." No, Mr. Lewis "any man" in Lev. 1:2-4 is not limited. This does not mean however that we can offer burnt offerings, because the Law has been nailed to the cross (Col. 2:14). Mr. Lewis did not even attempt to deal with my arguments. "He that believeth" in John 7 is the same "he that believeth" in Mark 16:16. The baptism of the Holy Ghost is available today or there are no believers today.

ARGUMENT #2- Mr. Lewis tries to refute my arguments on John 3:5 by making an illustration about dipping a penny. This argument is not sound. Take Mr. Lewis's illustration and apply it to John 3:5 and you would have two new births: one in water and one in the Spirit. Mr. Lewis states that John 3:5 cannot mean "Holy Spirit Baptism" because Eph. 4:5 states there is "one baptism." I want you to notice Eph. 4:5, "One Lord, one faith, one baptism." Does the word "baptism" in Eph. 4:5 cover every meaning of the word "baptism"? Notice the following baptisms mentioned in the NT: washing/bath (Mk. 7:3-4); Holy Spirit baptism (Ac. 1:5); baptism of fire (Mt. 3:11); martyrdom (Mk. 10:38); water baptism (Ac. 2:38). Now, if the word "baptism" covers every meaning of the word "baptism" as Mr. Lewis believes ("the only baptism binding on us today is water baptism"), then notice: there would be no more taking baths today ("baptism" was the word they used for taking a bath); there would be no more martyrdom today (Mk. 10:38); there would be no damnation today ("church of Christ" doctrine on baptism of fire). Notice that, Mr. Lewis's position on "one baptism" causes him to believe that there is no longer a baptism of fire (damnation). No damnation Mr. Lewis? You've gone from preaching like a Missionary Baptist to preaching like a Jehovah's Witness! The "one baptism" is the one new birth in water and the Spirit (John 3:5). Mr. Lewis did not even look at what I said about Tit. 3:5-6. It IS the Holy Ghost that is poured out on us, and every time in the NT the Holy Ghost is poured out it refers to the baptism of the Holy Ghost (Ac. 2:17, 33; 10:44). Eph. 5:26 does not mean what Mr. Lewis thinks it means. The word "word" in Eph. 5:26 is "rhema" (spoken word) not "logos" (written word). Many scholars view this as being the name of Jesus invoked over one who is baptized (Ac. 22:16).

ARGUMENT #3- Mr. Lewis wants "valid" syllogism. I gave you "valid syllogism" in my first affirmative! Mr. Lewis states he has "no problem with the definitions from the lexicons" concerning "like gift." Mr. Lewis states that what I have quoted from the lexicons is simply there commentary. Basically this is only argument he can come up with. **NOTE TO THE READERS:** notice that when I quote a lexicon that proves Mr. Lewis's doctrine wrong, Mr. Lewis will state that I am simply quoting their opinion. In our oral debate in Lone Grove, Mr. Lewis purposely quoted the wrong definition from BAG. I exposed him of this deceit and quoted the right definition. He then stated that what I quoted was merely their opinion. When Mr. Lewis quotes the wrong definition it is "authority," when I quote the right definition

it is "opinion." Mr. Lewis's illustration, "Jason is 'equal' to John Scheel," does not parallel to Ac. 11:17. Let me give you an illustration that does. Say I buy Mr. Lewis and Mr. Wiggins each a gift. I mail each one their gift. Mr. Lewis opens his gift and it is a red & white, polka-dotted tie. Mr. Lewis calls Stephen up and says, "Hey, Steve, Jason bought me a red & white polka-dotted tie!" Stephen says, "Hey, he gave me the SAME GIFT!" How many people reading this debate can guess what Stephen's gift was? Ac. 10:45, "...because that on the Gentiles A L S O was poured out the gift of the Holy Ghost." What was poured out on the Gentiles was previously poured out on the Jews. What was poured out on the Jews? The baptism of the Holy Ghost (Ac. 1:5; 2:33). The baptism of the Holy Ghost is called the "gift of the Holy Ghost" in Ac. 10:45. Ac. 2:38 says, "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Mr. Lewis stated in our oral debate that Ac. 2:38 is applicable today, therefore the gift of the Holy Ghost i.e. the baptism of the Holy Ghost is available today!

ARGUMENT #4- Mr. Lewis states that "the promise" of Ac. 2:33 & 39 is Joel's prophecy. NO it is not! Peter said "the promise of the Holy Ghost, he hath poured out this, which ye NOW see and hear." What they were seeing and hearing was the speaking in tongues of Ac. 2:4, as Mr. Lewis states. But I asked Mr. Lewis in a letter, "#39, 'When did the twelve apostles receive the baptism in the Holy Ghost?' (give Scripture)" He states, "Ac. 2:1-4." Mr. Lewis is hung on the horns of a dilemma, he knows what they were seeing was the baptism of the Holy Ghost. And Peter said it is to "you, and to your children, and to ALL" afar off." Mr. Lewis states that "afar off" refers to the Gentiles, if it does then the baptism of the Holy Ghost is to ALL GENTILES, including those today. Mr. Lewis states the word "call" is not the same word "call" as in 2 Th. 2:14 or Ac. 2:21. However notice that Ac. 2:21 & the latter part of Ac. 2:39 come from the same prophecy-Joel 2:32. Therefore if Ac. 2:21 is the Gospel call, then Ac. 2:39 is the Gospel call. Also, Kittel's TDNT, v. 3, p. 501 states, "In one verse, Ac. 2:39, LXX influence is proved by the quoting of Jl. 2:32, and it is PLAIN that 'proskeleomai' has here the significance of 'kaleo'." That is the word "call" in Ac. 2:39 and "called" in 2 Th. 2:14 have the same significance and refer to the same thing - the Gospel call.

ARGUMENT #5- Mr. Lewis states that Jesus was speaking only to the apostles in Ac. 1:5. If Mr. Lewis would "rightly divide the word of truth" and parallel Ac. 1 with Lk. 24, he would realize Jesus was speaking to "the eleven and them that were with them" (Lk. 24:33). Notice Ac. 1:4 states, "And, being assembled together with them..." In the Greek this states, "eating together with them." Who was Jesus eating with? According to Lk. 24:33-43, it was the eleven and them that were with them. And Jesus said, "Behold, I send the promise of my Father upon you (the eleven and them with them)..." (Lk. 24:49). Mr. Lewis's

comments about "this is that" referring to the speaking in tongues proves my proposition, for as stated before, Mr. Lewis admits that Ac. 2:4 is the baptism of the Holy Ghost. And Peter's answer, "This is that" specifically refers to Ac. 2:4. The idea of daughters being mentioned in Joel's prophecy totally destroys Mr. Lewis's argument that the baptism of the Holy Ghost was just for the apostles; which apostles were daughters, Mr. Lewis? Concerning Mr. Lewis's commentary concerning Ac. 2; Ac. 2:9-11 list about 15 languages or localities; vs. 5-6 imply that an even greater number of languages were being spoken. This would be impossible if only the twelve were speaking in tongues. Concerning Is. 2:2, Mr. Lewis did not even look at the argument. Do all nations flow unto the church sometime in the "last days" or **THROUGHOUT** the "last days"? Concerning the sun being darkened and the moon turned to blood, Mr. Lewis you just brought the rope to your own hanging! The word "and" in Jl. 2:30-31 in Hebrew is called a "waw-consecutive." According to Brown-Driver-Briggs, p. 254, when "waw-consecutives" follow expressions of time (as in Jl. 2:28-29) it should be translated "then." "Then" means, "immediately after, next." That is, the next great event after the outpouring of the Spirit of God, the baptism of the Holy Ghost, is the sign of the day of the Lord, which according to 2 Pt. 3:10 & Mt. 24:29-31 is the **second coming of Jesus Christ**. Mr. Lewis states that I said that "pour" is "imperfect of progressive duration." I did not say this, Dr. Laetsch said it (Commentary on the Minor Prophets, p. 128). What Dr. Laetsch said is not mere "commentary" it is a fact of the Hebrew grammar. Mr. Lewis has had two or three months to prepare for this argument, and this is the best he can do? What a joke! Mr. Lewis ask how can "pour" modify "last days" when "last days" is not in Jl. 2:28? Notice carefully Jl. 2:29, "And also upon the servants and upon the handmaids **IN THOSE DAYS** will I pour out my spirit." What days are "those days? Peter identifies "those days" and "afterward" as the "last days." Mr. Lewis states, "The Hebrew verb itself does not tell us whether it is continuous action or not." **Mr. Lewis did you not read what I wrote??!!** "The imperfect tense denotes incomplete action, repeated action, **CONTINUOUS ACTION**" (Samuel Green, Handbook to Old Testament Hebrew, pp. 93-94). And that is a **GRAMMAR BOOK NOT A COMMENTARY!** Therefore I have proved **BOTH** by the context and the syntax that the pouring is continuous throughout the last days.

ARGUMENT #6- I made this same argument as a negative argument in our oral debate and you referred to it as an affirmative argument. Now I use it as an affirmative argument and you question whether it is an affirmative argument. Make up your mind John! Mr. Lewis admits, "The gifts are still in the church." Mr. Lewis you have just denied the proposition you have signed to affirm! "**RESOLVED**, the Scriptures teach that the baptism in the Holy Spirit and the gifts of the Spirit have ceased and are NO LONGER IN THE CHURCH TODAY." Make up your mind John! Are they or are they not IN THE CHURCH. You can't have it both ways! Your parallel of the death, burial, & resurrection is not valid. The d, b, & r of Christ has **NEVER** literally been

in the church. You admit spiritual gifts at least were. There is no parallel.

ARGUMENT #7- Mr. Lewis's illustration doesn't parallel to 1 Co. 1:7. Here is one that does, "Come behind in no collection in Jerusalem, waiting for the coming of the Lord Jesus Christ." This would mean those in Jerusalem are to keep taking up a collection until Jesus comes back. "Unto the end" Mr. Lewis states this is "used quantitatively instead of temporally...according to Theological Dictionary of the New Testament..." John, you've fallen into the same rut of misquoting the scholars again. TDNT, v. 8, p. 56, "The context must decide whether the expressions are to be taken temporally or quantitatively." Both Mr. Lewis and the author of the article in TDNT take 1 Co. 1:8 to mean "fully", but both are wrong. Notice, "unto" Bauer, Arndt & Gingrich, p. 334, "TEMPORAL CONJUNCTION-I. to denote the end of a period of time till, until. II. of time...until the end 1 Co. 1:8." Also, "end" Bauer, Arndt & Gingrich, p. 812, "to the end, to the last 1 Co. 1:8; 2 Co. 1:13 here, too it means to the end = until the parousia rather than 'fully'." (emphasis mine). That is God will confirm with spiritual gifts unto the end i.e. until the parousia. Maybe Mr. Lewis would like to apologize for his remark about "irresponsible exegesis"?

ARGUMENT #8- (1) Mr. Lewis stated it would only take one Scripture to prove my position wrong. Mr. Lewis where was your one Scripture? Paul said, "When that which is perfect is COME..." If I told you something was coming, wouldn't you look for its coming? Paul said that that which is perfect was going to come. Therefore, they were looking for the coming of that which is perfect. No, I do not believe they were looking for a time when they would have a completed Bible (see later in speech). That which is perfect does not refer to the completely revealed will of God. They already knew the complete will of God (Ro. 12:2). Paul said he knew "all the contents of the divine plan of God" (Ac. 20:27, Thayer, 104). (2) Mr. Lewis's syllogism does not answer the argument. Take Mr. Lewis's syllogism and compare it to 1 Co. 13:10. According to Mr. Lewis, by the argument he is trying to make, "that which is perfect" came when the Spirit came. That doesn't make any sense John. (3) Mr. Lewis wants to know where my looking glass is. It's right here in my hand! James 1:22-25 says when a man looks into the perfect law, he is looking into a mirror. This is not "figurative" language, but "spiritual language". What Mr. Lewis needs to do is find one instance where "face to face" is figurative and does not mean to see one "physically in person." Mr. Lewis has failed to do this! He refers to Dt. 5:4-5 where the Lord talked with them face to face. Yes, Mr. Lewis this is literal. The Lord was in the midst of the fire, a literal fire. Moses also saw God face to face because God was in the cloud, a literal physical cloud, and spake to Moses (Ex. 33:9). Concerning Gn. 32:24-29, whether the man was an angel or a theophany is not the issue (although Jacob said it was God - Peniel means "face

of God."). The issue is that he saw the man physically in person. And when "that which is perfect is come" we will see "face to face." Who will we see "physically in person"? 1 Jn. 3:2, "Beloved, now are we the sons of God and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him for we shall see him even as he is." By the way, Mr. Lewis your comment about "face to face" taking place on earth doesn't make sense. Where do you think Jesus Christ is going to return to? Mars?

(4) Paul expected to be present when that which is perfect is come. Paul said, "...now I (personal pronoun, not like "we" in 1 Th. 4:17) know in part; but then shall I know even as also I am known." Paul died twenty years before the NT was completed in writing. But Paul will be present at the second coming for the dead in Christ shall rise first (1 Th. 4:16). Paul said when the perfect comes, he would know even as he is fully known. Fully known by who? By man? No! Paul knew more about himself than any man. The allusion is to knowing fully, even as we are fully known by God. This can only take place at the second coming when we shall be like him (1 Jn. 3:2).

(5) Complete Scriptures do not do away with the spiritual gifts. Ja. 1:25, James had the "perfect (complete) law of liberty." No, James did not have a completed Bible, but what he had, he thought was perfect or complete. Obviously, James wasn't waiting around for a complete law to come. And even with the "perfect law" James still had the spiritual gifts (Ja. 5:14). 2 Tm. 3:15-17, Timothy had holy scriptures, which are able to make thee wise unto salvation that the man of God may be perfect, thoroughly furnished unto all good works. But Timothy still had the spiritual gifts (1 Tm. 4:14; 2 Tm. 1:6). Paul didn't say, "One day Timothy, we'll have a completed Bible, so that someday we'll be able to be wise unto salvation, thoroughly furnished unto every good work." Timothy could be thoroughly furnished THEN, BUT STILL HAD THE SPIRITUAL GIFTS!! At the second coming we'll no longer need the gifts: we'll no longer have a "word" of knowledge for we shall know even as we are fully known (1 Co. 13:12). We'll no longer need healing for there will be no more sickness (Rv. 21:4). There'll be no more prophecy because all prophecies will be fulfilled (Ac. 3:21). There'll be no need to discern spirits for all demons will be cast in hell (Rv. 20:10). We'll no longer have diversities of tongues & interpretation for there will be no more curse and we will all speak one language (Rv. 22:3). We will no longer see through a glass darkly for we shall see His face (Rv. 22:4).

I have commented on every rebuttal Mr. Lewis has offered and given two more affirmative arguments. I invite the reader to examine each argument thoroughly.

LEWIS' SECOND NEGATIVE

I am delighted to present to you a second negative in defense of the gospel of Jesus Christ. Mr. Weatherly begins in a classic Pentecostal effort attempting to counter my effort to get him to demonstrate his co-called miraculous power. He says I refuse to see a miracle. How can I refuse to see one when you won't do miracles like they were done in the first century? In the Bible they did miracles in the presence of unbelievers (e.g. Ac. 13:9-12). Yet, Jason will never do one in front of me or anyone else that doesn't believe they can be done today. He says Mr. Wiggins refused to allow him to do a miracle on his son. In the first place, I was not present at this exchange so I can't verify either way what happened. Secondly, even if Stephen Wiggins refused, would that prove that Jason really has the power? Not hardly. And thirdly, anyone who knows Stephen knows that he couldn't have "practically peeled out of the parking lot" in his old worn out Ford Crown Victoria!

"Birds of a feather flock together." That's right. All you word only debaters have been flocking together for years! And the only cluck the Pentecostal coup can give is "thou shalt not tempt the Lord thy God," and "get behind me Satan." The temptation of Jesus by the devil is not parallel to what I'm asking Jason to do. Satan was asking Jesus to do something sinful. I'm asking Jason to do something good, if indeed miracles can be performed today.

He says Paul debated. I agree with that. But the way they preached and debated is summed up in Mark 16:20. I made reference to this passage both in our oral debate and in my first negative of this debate. Yet he has said nothing about it. Mark 16:20 plainly tells us that they preached the Word and confirmed it with signs following. The preaching and miracles went hand in hand. This is something that will never be the case with Jason Weatherly.

Argument #1

Did Jason offer any more evidence in his second affirmative to establish his proposition on John 7:37-39? He did not. The only thing he did was to quote another opinion. He says he only quotes these fellows because John Lewis will not accept Jason's word on anything. Give me a break, Jason. Look at his first and second affirmative. You will see that almost every argument he makes is based on the opinion of some scholar. We have an inspired man (so he says) quoting uninspired men. Why don't you just do it like Paul and not come in word only but in demonstration of the Spirit of God (1 Cor. 2:4; 1 Thess. 1:5)?

In reference to "any man" in Leviticus 1:2-4 he says it "**is not limited**" and then turns around and shows how it is limited by Colossians 2:14! That was a good one. He admits that Leviticus 1:2-4 is limited by the rest of the context of the Bible. In the same way, "any man" in John 7:37-39 is limited by the rest of the context of the Bible.

He says, "He that believeth" in John 7 is the same "he that believeth" in Mark 16:16. Merely saying this does not make it true. Quit asserting and start proving. Up till now you have not done so. He says I have not proven that John 7:37-39 is not Holy Spirit baptism. Jason forgets the job of the negative writer. It is not my job as a negative writer to show what the passage means. My duty is to simply refute the arguments you make.

Argument #2

Jesus said, "Verily, verily I say unto thee, Except a man be born of water and of the

Spirit, he cannot enter into the kingdom of God." (Jn. 3:5). Jason still insists that "Spirit" has reference to Holy Spirit baptism. This he says to try and make Holy Spirit baptism absolutely necessary to salvation. However, I pointed out that there is only "one baptism" today (Eph. 4:5). We both agree that water baptism is binding today. So the "one baptism" of Eph. 4:5 must be water baptism. Jason tries to refute this by bringing up baptism in the sense of taking a bath (Mk. 7:3-4), martyrdom (Mk. 10:38) or baptism in fire (Mt. 3:11). But listen: The seven ones in Ephesians 4:4-5 are talking about salvation. There is one body which saves; there is one faith which saves; and in the same way, there is only one baptism which saves. Yes, there are *many* other baptisms. But there is only one baptism which saves the soul. And that one baptism is water baptism! This, therefore, shows that Holy Spirit baptism cannot be essential to salvation. I've already shown from Weatherly's first affirmative that he believes in two "elements." But two elements implies two baptisms. But the Bible says there is one. Notice, he made mention of my two element argument. But he did not specifically deal with it. I made reference to what it means to be born of the Spirit. This is done through the instrumentality of the Word (Jn. 16:7-8 with Ac. 2:37; 1 Pet. 1:23). He has not had anything to say about this. Why? Perhaps because he does not have an answer.

On Titus 3:5-6 I said that it was the renewing which was poured. Jason, please examine the grammar. Grammatically that which is poured can refer to the renewing. Please show me why this is not the case. He brings up the Greek word "hrama" in Ephesians 5:26. So....? What's your point? The sword of the Spirit is the Word (hrama, Eph. 6:17). The instrument (whether oral or written) which the Spirit uses to convict the heart is the Word of God.

Argument #3

Apparently Weatherly doesn't understand a valid syllogism. A valid syllogism consists of a major premise, and minor premise, and a conclusion which follows from those premises. Please present a valid syllogism in this manner in your next affirmative. Tell us which is the major premise, which is the minor premise, and which is the conclusion.

He says that I "purposely" misquoted BAG. I did no such thing. When I quote the lexicons, says he, they are authority. I have never said any such thing. They are authoritative with their definitions but never with the interpretation of a passage itself.

He says my example of "equal" is not sound. Please show me why this is the case. He asserts but does not prove. Weatherly can be *equal* to Scheel and yet they not be one in the same person. The truth of the matter is that "equal" can be used in the way I have said *or* the way Jason has said. Your job, Jason, is to show why it is used in the way you have defined it, and *not* the way I have defined it. Sounds like your argument is on shaky ground at best.

Argument #4

Jason says that the promise of Acts 2:33 "**is not**" a reference to Joel's prophecy. But look how he contradicts himself: He says the "promise" (Ac. 2:33) refers to Holy Spirit baptism (first affirmative). He says Holy Spirit baptism refers to Joel's prophecy (first affirmative). But if the promise refers to Holy Spirit baptism and if Holy Spirit baptism refers to Joel's prophecy then the promise **must** refer to Joel's prophecy. Yet Jason says it does not. Has he not hopelessly contradicted himself? You don't even know what you believe. Let me give you a little something to show you your confused condition. This uses a simple principle:

If A=B and B=C then A=C. That's easy to understand isn't it? If A is equal to B and B is equal to C, then A MUST be equal to C. So listen to what you say along with your contradiction. Joel's prophecy (A) is equal to Holy Spirit baptism (B). Holy Spirit baptism (B) equals the promise of the Holy Spirit (C). Therefore, Joel's prophecy (A) MUST be equal to the promise of the Holy Spirit (C)! Yet you have said this is not the case!

He says "all" means all gentiles. No it does not. God said He would pour out of His Spirit upon all flesh (Ac. 2:17). Is God pouring out of His Spirit on all people? Every person? Christian and non-Christian alike? Watch him limit this passage.

He says that "call" in Acts 2:39 comes from Joel's prophecy. Yes, but not 2:32. It refers to God calling certain people to a special task of revealing and confirming the Word. Concerning "call" (Ac. 2:39) this is never the word used for the gospel call. Jason knows this by now. Yes, both Greek words in Acts 2:21 and 2:39 mean "call" but one means the gospel call (2:21) and the other refers to a different type of call (2:39). How do we know that? Because no New Testament writer uses the Greek word "call" in Acts 2:39 to ever refer to the gospel call. I challenge Jason once again to find it if he can.

Argument #5

1. Acts 1:5 Concerning Acts 1:5 and Luke 24:33,49, I have stated in the oral debate that there may have been others present when Jesus gave the promise of Holy Spirit baptism. But Jesus limited this promise in Acts 1:2-5. Can't you see this? God will sometimes speak in broad terms but then choose to limit the promise with further revelation. Jason, can you show us from Acts 1:2-5 how the promise was for more than just the apostles? You can not. If you can, please do so on your next affirmative.

2. Acts 2:12, 16. I have already dealt with "this is that" from Acts 2:12,16. The idea of "daughters" in Joel's prophecy has been touched upon as well. He made the same argument in his second affirmative but did not analyze what I said about either of these.

3. 15 nationalities present at Pentecost. Jason says there were about 15 nationalities present on the day of Pentecost. He believes this proves that more than the twelve were speaking in tongues. This proves no such thing. It is very possible that some of the languages of these nationalities overlapped. Can you prove that each nationality spoke totally different languages? Further, even if there were 15 languages spoken, how do you know that the apostles didn't alternate between these languages? You must have overlooked the passages in Acts 2 I mentioned which prove that only the twelve received Holy Spirit baptism. Peter stood up with the "eleven" (2:14) not the one hundred and twenty. The people were amazed at the "Galilaeans" (2:7). The people asked "Peter and the rest of the apostles" (2:37). These show beyond doubt that only the apostles received Holy Spirit baptism in Acts 2. Please deal with Acts 2:7,14, and 37 in your last affirmative.

4. Isaiah 2:2. Jason says I didn't look at the argument he made on Isaiah 2:2. I most certainly did. I did not refute this because there is nothing to refute. I pointed out that the context of each passage must determine how "last days" is used.

5. Sun Being Darkened. If "last days" means that God would pour out the Spirit throughout all the last days then Jason has God darkening the sun and turning the moon to blood throughout all the last days. But Jason says I brought the rope to my own hanging.

Maybe so; but you took the rope away and hung yourself! Jason says that in the Hebrew the word “and” in Joel 2:30 is a “waw-consecutive” and that this word means “then.” So Jason says that God pours out His Spirit (2:28-29) and “then” God turns the moon to blood and darkens the sun (2:30). This he places at the second coming. Let’s look at that a little closer. In private correspondence with Colin Smith of Cornell University I asked if grammatically the action of God’s Spirit being poured out must take place in its entirety *before* the action of 2:30 occurs. He responded, “No. The verbal form does not indicate anything about the particulars of the ‘when.’” Further, did you know that “and” in 2:32 is also a waw-consecutive, Jason? Should it also be translated “then” in the sense of time? If so, then calling on the “name of the Lord” comes *after* God completely pours out His Spirit and after the signs from heaven! In other words, according to Jason’s own argument on the waw-consecutive, we can’t be saved until after the last days are over! Bah!

Look at the context of Acts 2:17-21: We have a series of future tense verbs: (1) I will pour; (2) Shall prophecy; (3) Shall see visions; (4) Shall dream dreams; (5) Shall show wonders in heaven; (6) sun shall be darkened. Everyone of these future tense verbs is in the context of Joel’s prophecy (Ac. 2:17-21). If just one of these future tense verbs grammatically means “throughout all the last days” then all of them occur throughout all the last days. Why? Because they are all in the same context and they are all future tense.

6. Theodore Laetsch. Jason says that Dr. Laetsch's statement concerning “pour” is not opinion but “a fact of Hebrew grammar.” Is that so? If so, then why didn’t Jason refute James Nogalski whom I quoted in my last negative? Nogalski says, “the duration is a question of interpretation not syntax.” In other words, the form of the verb itself does not and cannot tell you whether it is never ending or not. That is a matter of theology. Jason’s whole argument is based on the authority of Laetsch. But now he is backing away from this man. First he said that Laetsch was the most authoritative Hebrew scholar. Now he says in my question number one to him that it is his opinion. You go back and look at his first affirmative. His whole argument is based on a comment he found in a commentary by this man. Yet Laetsch is no Hebrew authority at all. Jason, I want you to do three things for us in regard to Laetsch: (1) List every Hebrew grammar and lexicon which lists Laetsch as the most authoritative Hebrew scholar; (2) list every Hebrew grammar and every lexicon that lists Laetsch as either a contributor or in the bibliography; (3) provide solid documentation for every degree that Laetsch holds in the Hebrew language or the classes he took. We are anxious to see if you will back away from Laetsch or if you will stand by your man. (p.s. Now I know why you were hesitant to reveal your sugarstick!).

7. Pour modifying last days. Jason is waffling ladies and gentlemen. First he said “pour” modifies “last days” in Joel 2:28-29. Now that I have brought it to your attention that “last days” is not even in the Hebrew text, he jumps the fence. He now says that “pour” modifies “in those days.” So what’s your argument, Jason? Do you now admit that your argument on pour modifying the phrase “last days” won’t work? Now that this has been refuted do you hop the fence? It’s difficult to maintain consistency with your position.

8. Samuel Green. Jason quotes Samuel Green in an effort to prove that the pouring of Joel 2:28-29 occurs throughout all the last days. Green says, “The imperfect tense denotes incomplete action, repeated action, continuous action.” Yet Jason interprets this to mean that

it refers to all of these. Not true. This means that the imperfect refers to incomplete action OR repeated action OR continuous action. The context not the syntax must determine which one of these it is. I double dog dare you to challenge me on this.

Argument #6

When I say that miracles are no longer in the church today I mean by this that they are no longer being practiced anymore. I defined this clearly in my first affirmative of our oral debate and will do so again when I get to my affirmative in this debate. They are still in the church today in the sense that we have them recorded for us in the Bible. The only point I made concerning the death, burial and resurrection of Christ was that we don't rip it out of the body (or out of the Bible) simply because it is not occurring today. It matters none whether it was literally in the church or not. Further, the revealing of **new truth** was in the early church. Is that still occurring today? If not, then does Jason rip it off of the body of Christ?

Argument #7

Jason says my illustration is not valid. But he offers non proof that this won't work. He merely offers another illustration which only proves the point I was making. Strangely he silently passed over what I said. I pointed out that this passage only means that the Corinthians lived in anticipation of the second coming just like every generation does (1 Cor. 1:7).

Concerning the use of "unto the end" (1 Cor. 1:8), yes, the context must determine how the phrase is used. But what does Jason do? He quotes yet another uninspired man in an effort to prove his proposition. He pits BAG against Kittle. Jason, how can you ever prove truth by showing that one scholar's *opinion* disagrees with another? I guess since two authoritative scholars disagree that your argument rests on a sandy foundation. He once again made no reference to my analysis of 2 Corinthians 1:13-14. He also silently passed over the use of the word Telos. Jason, you must not only affirm, but you must also defend.

Argument #8

1. Come. Did you notice that Jason found nowhere in 1 Corinthians 13:9-13 where it says they were to "look" for that which was to come? He says he does not believe they were looking for a time when they would have a complete Bible. So they didn't need it? Could the church be without the Bible even today? Or did God plan for the Word in its written form to "come" to mankind? Concerning my syllogism on John 16:13, I do not mean by this that all of the Word came at once. I'm simply pointing out that when the Spirit comes so comes the Word. The Spirit came (throughout the first century). Therefore, so also came the Word of God. He cannot deal with this.

2. All the Divine Contents. According to Jason, the complete revelation of God had already come even when Paul wrote 1 Corinthians. Let me ask you this: Was Paul already preaching in Acts 9 word for word what we have today in Acts 27-28?

3. See through a glass darkly. I made the argument that if "face to face" is literal then so also is "see through a glass darkly." He agreed by saying that the glass refers to the Bible. But this won't work. If face to face means to *literally* see God's face, then "see through a glass darkly" must refer to a *literal* piece of glass. When you say that it refers to the Bible, you are saying that "glass" is used figuratively. And if one is figurative, then so is the other. The

glass is figurative of the Bible (you say). Therefore, face to face is also figurative.

4. Face to face (13:12). "Face to face" does not in every instance mean to see someone literally in person. He admitted that Jacob didn't see God "face to face." He saw an angel. So there is one time it is not used literally. From Deuteronomy 5:4-5 he says they literally saw God but then turns around and says they only saw fire and clouds. His argument says that face to face means to see someone "physically" but seeing fire and smoke is far from physically seeing God in person. His argument from 1 Jn. 3:2, therefore, is not sound. I point out again that "face to face" is always something which occurs on earth. Yet he said nothing about this.

5. Paul expected to be alive (13:12). Another argument was introduced by Jason which said that Paul expected to be alive at the perfect because Paul used the personal pronoun "I" (13:12). Yet Paul said "we who are alive" at the second coming (1 Thess. 4:17). Did Paul believe he would be alive at Christ's second coming? On this Jason says, "personal pronoun, not like 'we')." May I remind you Jason that "we" is also a "personal pronoun." (Summers, p. 41). Both "we" and "I" are first person, personal pronouns. Therefore, if Paul could speak of himself as alive at the second coming then he could also speak of himself as present when the perfect came.

Jason talks about Paul "knowing fully." "Know" is the Greek word epiginosko. This word at least the majority of the time, if not every time, is used in reference to knowledge gained in this life. Jesus said, "Ye shall know them by their fruits." (Mt. 7:16). This is the same word found in 1 Corinthians 13:12. We can know fully the false teacher by their fruits! We know fully God's will today through the completely revealed Word of God!

6. Js. 1:25, 2 Tim. 3:16-17. J.W. says that "complete Scriptures do not do away with the Spiritual gifts." He quotes James 1:25 where the writer said that the law was "perfect." Here the thought is not the same as what Paul had in mind in 1 Corinthians 13:8-13. James is saying that God's law is perfect in the sense of completely revealing man's character. Yes, Timothy had the spiritual gifts. But friends, there were still portions of God's Word to be revealed at this time. Timothy could be thoroughly furnished through the Scriptures back then (2 Tim. 3:16-17). But that's because some portions of God's Word were yet to be revealed. Some of it at this time was written, but some of it was still in oral form.

My Arguments Jason Did Not Touch on In His Second Affirmative

1. Mk. 16:20; Mt. 9:6,
2. John 7:37-39 referring to inspiration.
3. What being born of the Spirit means.
4. "Afar off" in Eph. 2:13-17.
5. Thayer's comment on "afar off."
6. Acts 2:7, 14, 37, 42, the apostles only on Pentecost.
7. James Nogalski's assessment of the Hebrew imperfect.
8. The Greek future tense and "pour" (Ac. 2:17).
9. The Corinthians lived in anticipation of the second coming (1 Cor. 1:7).
10. "Fully" used in 2 Corinthians 1:13-14.
11. Use of Telos throughout the New Testament.
12. Did the people of Deuteronomy see God "face to face" the way Paul did in Ac. 25:16?

THIRD AFFIRMATIVE

Mr. Lewis, ladies & gentlemen of the reading audience, it is a privilege to come to you in my final affirmative of this debate. John stated that the temptation of Jesus by the devil doesn't parallel to what he said. Yes it does! Notice, the devil implies, if Jesus does not cast Himself down, then He is not the Son of God. John implies, that if I do not perform a miracle, I haven't been baptized with the Holy Ghost. Same argument. Concerning Mk. 16:20, where were the miracles Paul & Apollos performed in their debates? I guess they were some of those "word only" debaters.

ARGUMENT #1- John still has not proven that "rivers of living water" doesn't refer to the baptism of the Holy Ghost. Also, he totally ignored my rebuttal to his "inspiration" argument by pointing out that the "flowing fountain" would be in the believer (John 4:14). John has not proven that "any man" and "he that believeth" was limited to the first century. Rev. 21:6, "... I will give unto him that is athirst of the flowing fountain of the water of life freely." Rev. 22:17, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life as a gift." According to John, they should have said, "Hurry up and drink! Four more verses and we're capping the fountain!" Either the rivers of living water are still available today or there are no believers today.

ARGUMENT #2- John doesn't know what he believes. First he says, "The only baptism binding on us today is water baptism." Then he says, "There are many other baptisms." He says Eph. 4:4-6 is talking about salvation. Where does it say that? Give Scripture, not your opinion. Two elements do not make two baptisms, anymore than they make two new births. John says "born of the Spirit" is done instrumentally through the Word (Jn. 16:7-8 w. Ac. 2:37; 1 Pt. 1:23). I guess those in Ac. 2:37 who were "pricked in their hearts" were born again before they repented & were baptized. If "born of water" refers to baptism in water, then "born of the Spirit" refers to baptism in the Spirit. Titus 3:5-6, "which" ("hou") is grammatical gender. We do not have "grammatical gender" in English, only natural. Hence here we should say "whom" he poured out on us, that is the baptism of the Holy Ghost (Ac. 2:17, 33; 10:45). John's comments on Eph. 5:26 don't make sense. The verse says nothing about convicting the heart. It is the "washing of water by the word" which refers to baptism ("loutron"=bath).

ARGUMENT #3- John's still looking for "valid syllogism." If you'll examine my first affirmative, I gave you two "valid syllogisms." #1 (a) The gift the apostles received was the baptism of the Holy Ghost (Ac. 1:5) (b) The household of Cornelius received the very same gift (Ac. 11:17) (c) Therefore the household of Cornelius received the baptism of the Holy Ghost. #2 (a) What was poured out on the Gentiles was previously

poured out on the Jews (Ac. 10:45) (b) What was poured out on the Jews was Holy Spirit baptism (Ac. 2:33) (c) Therefore what was poured out on the Gentiles was Holy Spirit baptism. What was poured out on the Gentiles is called the "gift of the Holy Ghost" (Ac. 10:45). Ac. 2:38 says repent & be baptized in Jesus Name and ye shall receive the "gift of the Holy Ghost." John says Ac. 2:38 is applicable today, therefore, the gift of the Holy Ghost, i.e. the baptism of the Holy Ghost is available today. John's illustration does not parallel to Ac. 11:17. The Scripture says nothing about two people being equal. It is the same gift that is being given, just like in my illustration. John says he didn't "purposely" misquote BAG. I guess he just "accidentally" misquoted it. I guess you were just "accidentally" trying to deceive those people.

ARGUMENT #4- I deny that "the promise" refers to Joel's prophecy in the sense in which John stated, "miraculous in general." I have stated over & over that Joel's prophecy is a prophecy of the baptism of the Holy Ghost. John has finally admitted that "the promise" is the baptism of the H.S. John's comments on "all flesh" are deceiving. John said "afar off" refers to the Gentiles. I said if it does then the promise is to "all Gentiles" because it is to ALL that are afar off. The reference to "ALL Gentiles" had nothing to do with "all flesh" and he knows it. John says "call" in Ac. 2:39 doesn't come from Jl. 2:32. Please examine Ac. 2:39 & Jl. 2:32, BOTH state, "the Lord shall call." John totally ignored the quote from TDNT, "In one verse, Ac. 2:39, LXX influence is proved by the quoting of Jl. 2:32, and it is PLAIN that 'proskaleomai' has here the significance of 'kaleo'." That is the word "call" in Ac. 2:39 has the significance of the word "called" in 2 Th. 2:14 - the Gospel call. I have given two Scriptures to prove Ac. 2:39 is the Gospel call.

ARGUMENT #5- If John would "rightly divide the word of truth," he would see that those Jesus ate with in Ac. 1 were the eleven and them with them (Lk. 24:33). The words spoken in Ac. 1:4 were spoken in Lk. 24:49 to the eleven & them with them. John still hasn't told us which apostles were "daughters" if the bapt. of the H.S. was only for the apostles. John's statement about "Peter & the apostles" (Ac. 2:14, 37) doesn't prove there weren't others in the upper room (Ac. 1:14-15). John mentions "Galileans" without fully explaining the argument. Those women were Galileans, for they followed Jesus from Galilee (Mt. 27:55-56). Is. 2:2, do all nations flow unto the church "sometime" in the last days or "THROUGH OUT" the last days? I have asked this in each of my speeches, each time John has observed the passover. The phrase "in the last days" describes conditions which extend throughout the last days. "The day of the Lord;" I'll let Colin Smith debate Brown-Driver-Briggs. 2 Pt. 3:10, the day of the Lord is the Second Coming. Actually, your statement that the last days is the "period between Christ's two comings" points to the fact that "the day of the Lord" is the Second Coming. Ac. 2:32 doesn't come after the Second Coming

because the verse doesn't follow an expression of time. Concerning Laetsch's scholarship, this is a desperate attempt to divert the reader's attention from the fact that John has failed miserably to refute the argument. Please look at my 1st affirm., Laetsch is not the only authority I used. Part of my argument was taken from John's book! John didn't tell us if "those days" (Jl. 2:29) are the last days. I have re-examined John's two negatives, and I think I know what he is confused over. I have never said the duration is in the verb "pour." I stated that the verb "pour" is imperfect and describes a continuous action. I stated in my 1st affirm. that the duration is the "last days," and once you figure out what the "last days" are, then you will have the duration. You state the "last days" is the "period between Christ two comings." Therefore the Spirit of God is continually poured out in the "period between Christ's two comings." Even your own brethren understand that this is a continuous pouring, both Wiggins & Lockwood have referred to this: Wiggins-Scheel Debate; Lewis-Lockwood Debate. Green, p. 93 states, "The Imperfect denotes incomplete action, AND by natural extension repeated action." Not OR repeated action. He also gives a note to see Driver, Hebrew Tenses, which states on p. 27 that the imperfect "expresses what may be termed as progressive continuance." Isn't that amazing! That's almost exactly what Laetsch said, "imperfect of progressive duration." "I will pour out" in Hebrew is the participle form of "pour." I have confirmed this with Rabbi Eugene Levy. Green, p. 94 under "imperfect tense" says, "The Participle...expresses continuous action." Driver, p. 35 says, "The participle is the form which indicates continued action." I have FULLY proven both by the context & syntax that the pouring continues until the Second Coming. You have had over four months to study this out! Your rebuttals are pathetic! Although I will say, at least this time you are trying!

ARGUMENT #6- John just doesn't know what he believes! First miracles "are no longer in the church," now they "are in the church." John says they're in the church, but no longer function. He wants us to believe in a body that has eyes, but is blind; ears, but is deaf; hands, but is cripple; feet, but is lame. Concerning "revealing of truth," this was not a spiritual gift.

ARGUMENT #7- 1 Co. 1:7 doesn't mean they were just in expectation of Christ's coming. It means when Christ returns the church is to lack no spiritual gift. 1 Co. 1:8, John did exactly what I said he would do, state that I quoted their opinion. Notice the word "unto" is a "temporal conjunction." That is it refers to time, not quantity. I did not passover 2 Co. 1:13-14 or telos, I referred to both. 1 Co. 1:8 AND 2 Co. 1:13 mean, "to the end, until the parousia, rather than 'fully'."

ARGUMENT #8- (1) John still hasn't given us the scripture that said the completed Bible would come. Concerning John's comments about the "Word of God;" they had the "Word of God," (Mt. 4:4) but didn't have "that which is perfect." John still didn't tell

us whether or not he would "look" for something to come if I told him it was coming (2) John still hasn't given us a scripture where "come" is used to describe the completed Bible. John's syllogism is not valid. Notice, the Spirit came on Pentecost, according to John's syllogism, so also came the Word. But "that which is perfect" did not come on Pentecost. Therefore, this syllogism doesn't answer the argument. John wants to know if Paul preached the same thing after Ac. 9. Yes. Ga. 2:6, nothing was added to what he preached. (3) "See through a glass darkly, but then face to face" The same language is found in Nu. 12:8, where the Lord stated that he spoke to Moses "face to face and not in dark sayings," (NKJV). And notice when the Lord spoke "face to face" with Moses, Moses saw the "form of the Lord." John said that I said Jacob didn't see God face to face. That is an out right lie! I said the issue is not whether he saw an angel or a theophany, although Jacob said it was God-Peniel means "face of God." John knows that many times in the OT, when God manifested Himself to people He is referred to as an angel. Dt. 5:4-5, they saw a literal fire and God was in the midst of the fire. Quit avoiding the argument John! John admitted in my question #2 that "face to face" means to see one "physically in person". When "that which is perfect is come" we will see "face to face" 1 Jn. 3:2, "... we shall see him as he is." John again states that face to face occurs on earth. He said I said nothing about it. John did you not read all of my second affirmative? The very last sentence of this argument stated, "Where do you think Jesus Christ is going to return to? Mars?" (4) Paul used the singular pronoun "I" referring to self, not "we" referring to believers. Concerning "know," Paul didn't say then I'll know fully God's will. They knew the complete will of God then (Rm. 12:2), but still didn't have "that which is perfect." What did John say about this? Nothing, silent as a Texas oyster! John didn't touch topside, bottomside, inside or outside of what I said. Paul said, "Then shall I know fully even as I am fully known." Fully known by whom? By man? NO. Paul knew more about himself than any man. The allusion is knowing fully even as we are fully known by God. This will happen at the Second Coming when we will be like Him (1 Jn. 3:2). (5) Nothing John said even came close to answering the argument. I have totally destroyed the "Hammer & Tongs" theology that spiritual gifts have ceased, because the Bible makes us "thoroughly furnished." Timothy was "thoroughly furnished" THEN without the completed Bible, and still had spiritual gifts (1 Tm. 4:14). John did not even touch what I said about the gifts no longer being needed at the Second Coming. Those things John list that I supposedly didn't touch, please go back and examine my second affirmative. John simply ignored what I said.

I encourage the reader to re-examine each speech. Pay special attention to the things John has not referred to. Reference to them in his final speech will be new material, a violation of the rules. I thank you for your time. Thoroughly study this debate to see who is presenting Truth.

LEWIS' THIRD NEGATIVE

My hope is that this debate has been fruitful thus far. Jason tells us that reference to any arguments which have not been previously examined will be "new material." I can assure you that new material will not be introduced except in reference to the new material Jason introduced. By and large his last affirmative was simply a rehash of his first two. When I challenge J.W. to perform a miracle he says I am asking him to do the same thing the devil asked Jesus to do. Yet the devil already *knew* Jesus was Deity. But I don't know if Jason can actually perform miracles. Further, the devil was tempting Jesus to sin. I'm asking Jason to do something right, if indeed miracles can be performed today. Weatherly asks, "...where were the miracles Paul and Apollos performed in their debates?" This he says so that he can debate without doing what he knows he cannot do. The whole of the preaching in the book of Acts is summed in Mark 16:20. "**Everywhere**" they preached they confirmed the Word with miracles. We know Paul and Apollos performed miracles everywhere they went because the places they preached were a part of "everywhere."

Argument #1

On Jn. 7:37-39 Jason fell into the trap which I mentioned (1st neg.). The waters are already **in** and flowing out of the man. Thus, this passage doesn't refer to Spirit baptism but rather inspiration (Jn. 16:13-14). He still insists that it is my job to prove. *You* are in the affirmative. **First you** must prove that this is not limited and **then** I will show you how it is. I showed how "any man" can be limited by referring to Lev. 1:2-4. Strangely you dropped this in your last affirmative. I wonder why. Why did you say that "any man" is not limited in Lev. 1 and then turn around and say it is limited by Col. 2:14? "Any man" and "he that believeth" in an of itself does not prove Spirit baptism for today. You must show from the rest of the context of the Bible why it is not limited. This is what you did not do. The same thing applies to Rev. 21:6 and 22:17.

Argument #2

On Jn. 3:5 Jason cannot understand the difference between many "baptisms" and only one baptism bound upon us today. There are many "faiths" in the world. But only "one faith" saves (Eph. 4:4-5). Is that hard to understand? In the same way, there are many baptisms, but only one which saves (water baptism). He doesn't believe the seven ones of Eph. 4:4-5 are talking about salvation. The one body, hope, etc. are *not* in reference to salvation??? Come now. He said two elements do not make two baptisms "anymore than they make two new births." Yet he has never rebutted my penny argument. If I dip a penny in two elements it has undergone two immersions. Simple, isn't it? Concerning "two births," "born" is governed by one preposition which means it is talking about one birth with two aspects. But if "Spirit" is Spirit baptism then you have got a **second element**. Being born of the Spirit, therefore is not Holy Spirit baptism. Instead it refers to being born of the Spirit through the Word of God (Jn. 16:7-8 with Ac. 2:37). On this he says, "I guess those in Ac. 2:37 who were 'pricked in their hearts' were born again before they repented and were baptized." No, being born again consists of more than just a conviction. It also includes obedience to the instructions of the Spirit. On Tit. 3:5-6, the Greek word HOS can also be translated "which" (Pershbacher, p. 297, #3739). And even if the Spirit were that which was poured out, this still would not prove that it is for us today.

Argument #3

I am glad Jason has finally taken a stab at a syllogism. However, I have already argued that what was "poured out" on both Jew and Gentile was Joel's prophecy not Spirit baptism

exclusively. Joel's prophecy was all inclusive of the miraculous in the early church. But Holy Spirit baptism, a part of Joel's prophecy, was limited to the apostles alone (Ac. 1:2-5).

I have consistently made an argument on Acts 11:17 that the "like gift" means "equal" but does not mean "one in the same." Jason W. is equal to John Scheel but this does not mean they are one in the same person. Is that true or isn't it? He says, "the Scripture says nothing about two people being equal." Oh, but it does! Hear it: "...saying, These last men have worked only one hour, and you made them **equal** to us who have borne the burden and the heat of the day" (Mt. 20:12). Now when Jesus said this did He mean that the one hour workers were one in the same person as the ones who had worked many hours? Or did He mean "equal" in the sense of having certain characteristics which were the same? Therefore, "like gift" means that the Gentiles received a gift which was equal to that of the apostles, but only in certain ways (i.e. both of them came directly from heaven). Concerning J.W.'s charge of misquoting BAG, I never said that I purposefully **or** accidentally misquoted them at all.

Argument #4

Jason says, "I deny that 'the promise' refers to Joel's prophecy in the sense in which John stated 'miraculous in general.'" Why didn't you just say that in your second affirmative? Instead you said, "Mr. Lewis states that 'the promise' of Ac. 2:32 & 39 is Joel's prophecy. **NO it is not!**" He has trapped himself and so he didn't make reference to the response I had. I will simply state it again: If A is equal to B and B is equal to C, then A **MUST** be equal to C. So listen to what you say along with your contradiction. Joel's prophecy (A) is equal to Holy Spirit baptism (B). Holy Spirit baptism (B) equals the promise of the Holy Spirit (C). Therefore, Joel's prophecy (A) **MUST** be equal to the promise of the Holy Spirit (C). Yet you said this is not the case.

Concerning "all that are afar off," I brought out "all flesh" to simply show how even the word "all" is limited. "All that are afar off" does not mean "all gentiles throughout all time" anymore than "all flesh" means every person including non-Christians.

Concerning "as many as the Lord our God shall call," (Ac. 2:39) he still has not given the Scripture where proskaleomai is used in reference to the gospel call. His use of TDNT is the man's interpretation of the passages under question, not his definition of the words. I have already dealt with this extensively but he still brings uninspired opinion.

Argument #5

1. I have already dealt with Lk. 24:33,49 and Ac. 1:2-5 and showed how there may have been others there in Lk. 24 but that Jesus limited the promise in Ac. 1:2-5 to the apostles alone. He said nothing about how God will sometimes speak in broad terms and then limit it later on.

2. **Daughters on Pentecost.** Concerning daughters, he still says that I have said nothing about it. Look right now at my first negative, point #3 under argument #5. All those who received Holy Spirit baptism were Galileans. This certainly was not true of the one hundred and twenty, but was true of the apostles. He says, "those women **were** Galileans, for they followed Jesus from Galilee (Mt. 27:55-56)." Certainly *some* of the women were Galileans. But what about Mary, Martha, and Lazarus? Were they from Galilee, Jason? They were not. Therefore, the one hundred and twenty were not exclusively Galileans which means that the one hundred and twenty did not receive Spirit baptism. He says Acts 2:7,14 and 37 doesn't prove that only the apostles received Spirit baptism. He offers no proof as to why it does not. And what about Acts 2:42? These passages overwhelmingly prove that only the twelve received Spirit baptism in Acts 2.

3. 15 nationalities present at Pentecost. What did Jason say about this?

4. Isaiah 2:2. Isaiah 2:2 is still brought up. But I have said thus far that the context not syntax of each passage must determine how long the action occurs. Sure, salvation as mentioned in Isaiah 2:2 would continue throughout all the last days. But this is not true because of the Hebrew grammar as you have tried to prove.

5. Sun Being darkened. He says that he will let the scholars debate the idea of Hebrew grammar. If Hebrew scholars disagree so much in this area then why do you use Joel 2 as one of your main arguments? Your argument is in big trouble if the scholars cannot agree on the grammar itself. J.W. says, "Joel 2:32 doesn't come after the second coming because the verse doesn't follow an expression of time." Oh, but with your analysis it does follow an expression of time! You said that God's Spirit will be poured out and "then" (in reference to *time*) the sun would be darkened. So if your analysis is true, we have another "then" in verse 32. This means that salvation doesn't come till *after* the second coming! Tisk, tisk.

What did he say about my analysis of the Greek in Ac. 2:17ff? Look right now at argument #5, pt. #5, second full paragraph of my second negative. Note that if just one of these future tense verbs grammatically means "throughout **all** the last days" then all of them occur throughout **all** the last days. Why? Because they are all in the same context and they are all future tense.

6. Theodore Laetsch. I asked Jason to give us the authorities that list Laetsch in their bibliographies. He said that I was trying to divert the readers attention. But he still did not list one single Hebrew grammar which listed him as the "greatest Hebrew scholar." He quoted other scholars. But with every one I have showed how he quotes them in a way that doesn't mean what he says. I quoted Nogalski's analysis of Joel 2 and Jason refuses to acknowledge it. Laetsch is the only authority he can give us that *specifically* says that "pour" occurs throughout all the last days. We have already proven that Laetsch is no authority at all. In a letter to me he said, "I'm warning you Mr. Lewis, my 'sugar stick' will be as bitter as 'wormwood' in your mouth." Come now, who *really* got the bitter bite?! One other point: He said, "I have **never** said the duration is in the verb 'pour.'" Yes you have. You even said a few sentences later, "I have ... proven both by the context and syntax that the pouring continues until the second coming." In your last affirmative you said, "What Dr. Laetsch said is ... a fact of the Hebrew grammar." Why do you continue to quote Hebrew *syntax* books (Green & Watts) if you now admit that the duration is not a part of the verb itself? We caught you in the hen house this time!

Argument #6

He says that since I believe the gifts are **in** the church but not being performed today that I have a blind body, etc. No, the gifts *still* serve a function. The miracles which are written serve to produce belief (Jn. 20:30-31). He says that revealing new truth was not a gift. Not true, but even if it wasn't, it was still in some sense a part of the body in the first century church. Do you cut it off the body since this no longer occurs today?

Argument #7

Notice his assertion: "1 Co. 1:7 doesn't mean they were just in expectation of Christ's second coming. It means when Christ returns the church is to lack no spiritual gift." Jason *says* this is what it means but offers no proof. Yes, HEOS ("unto," 1:7) is a temporal conjunction. But when it is joined to the word TELOS it often is used quantitatively. You even admitted this when you said, "the context must decide." He again *asserts* by saying 2 Corinthians 1:13 is used in reference to time, but he offers no proof.

Argument #8

1. Come. J.W. says, "John still didn't tell us whether or not he would 'look' for something to come if I told him it was coming." I might. But your whole argument is based on looking for something that Paul didn't specifically tell them to look for. He tries to tear apart my analysis of how the Word is said to come. But he didn't even touch upon what I said. I will quote it again since he didn't listen to it: Concerning my syllogism on John 16:13, I do not mean by this that all the Word came at once. I'm simply pointing out that when the Spirit comes so comes the Word. The Spirit came (throughout the first century). Therefore, so also came the Word of God.

The Spirit came (throughout the first century). Therefore, so also came the Word of God.

2. All the Divine contents. I'm sure he will have more to say about this in my affirmative. But for now, Jason didn't understand the question I asked him.

3. See through a glass darkly. I have emphasized time and again that if "face to face" is literal then so also must "see through a glass darkly" be literal. Yet he has dropped all reference to this argument. He only quotes Num. 12:8 which only means what I contend on 1 Cor. 13: God spoke to Moses clearly rather than obscurely. We have the full knowledge of God clearly through His Word rather than in bits and pieces as it was in the early first century.

4. Face to Face. Concerning Genesis 32, Jacob did not see God physically in person. He still insists that fire and such refers to physically seeing God. Is God physically made of fire? Notice: God wanted Moses to make sure the people didn't break through and "gaze" at the Lord (Ex. 19:21). Moses said the people talked with God face to face (Deut. 5:4-5). But this was the same time when they were not to gaze upon the Lord!

5. Paul expected to be alive. J.W. tries to draw a distinction between "we" and "I." However, in 13:12 we have both "we" and "I" used which shows they are used in the same way! When Paul said, "Oh wretched man that I am...." was he talking about himself exclusively? No, he was using "I" in reference to people in general.

6. Know Fully. Jason didn't even look at what I said regarding "know fully." This word is found scores of times in the New Testament and it refers to knowledge received in this life (e.g. Mt. 7:16). If "know fully" means "even as we are fully known by God" as Jason says, then this means we will know God the way God knows us! Is this ever possible? Not hardly.

7. 2 Tim. 3:16-17. I have already admitted that Timothy had the spiritual gifts and Scripture. That's because the Word was in part and still in oral form. Yet when all of the Word was completely written, the gifts had then served their purpose and thus ceased. He dropped all reference in his last affirmative to Js. 1:25. I guess he knows I have refuted it.

As I close I want to bring to your attention things which he never mentioned in his affirmative papers: **1.** Mt. 9:6, 1 Cor. 2:4; **2.** Acts 2:42, apostles doctrine; **3.** Nogalski's assessment of Hebrew imperfect; **4.** Use of TELOS in Rom. 10:4; **5.** Did the people of Deut. see God "face to face" the way Paul did in Ac. 25:16? Then there are several from my last negative he did not mention: **1.** Lev. 1:2-4 with Col. 2:14 shows how "any man" can be limited; **2.** The languages of the 15 nationalities could have overlapped; **3.** The Greek future tense and pour in Ac. 2:17; **4.** We don't cut the death, burial and resurrection out simply because it is not happening today; **5.** Could the church be without a complete Bible since they were not looking for it?; **6.** Did God plan for the Word in its written form to "come" to mankind?; **7.** Epiginosko is used in reference to knowledge gained in this life; **8.** Js. 1:25, the law is "perfect" in the sense of perfectly revealing man's character; **9.** List all authorities which cite Laetsch as a Hebrew scholar. We can understand that he might overlook *some* of these. But we have no less than 14 items Jason failed to mention throughout his affirmative papers.

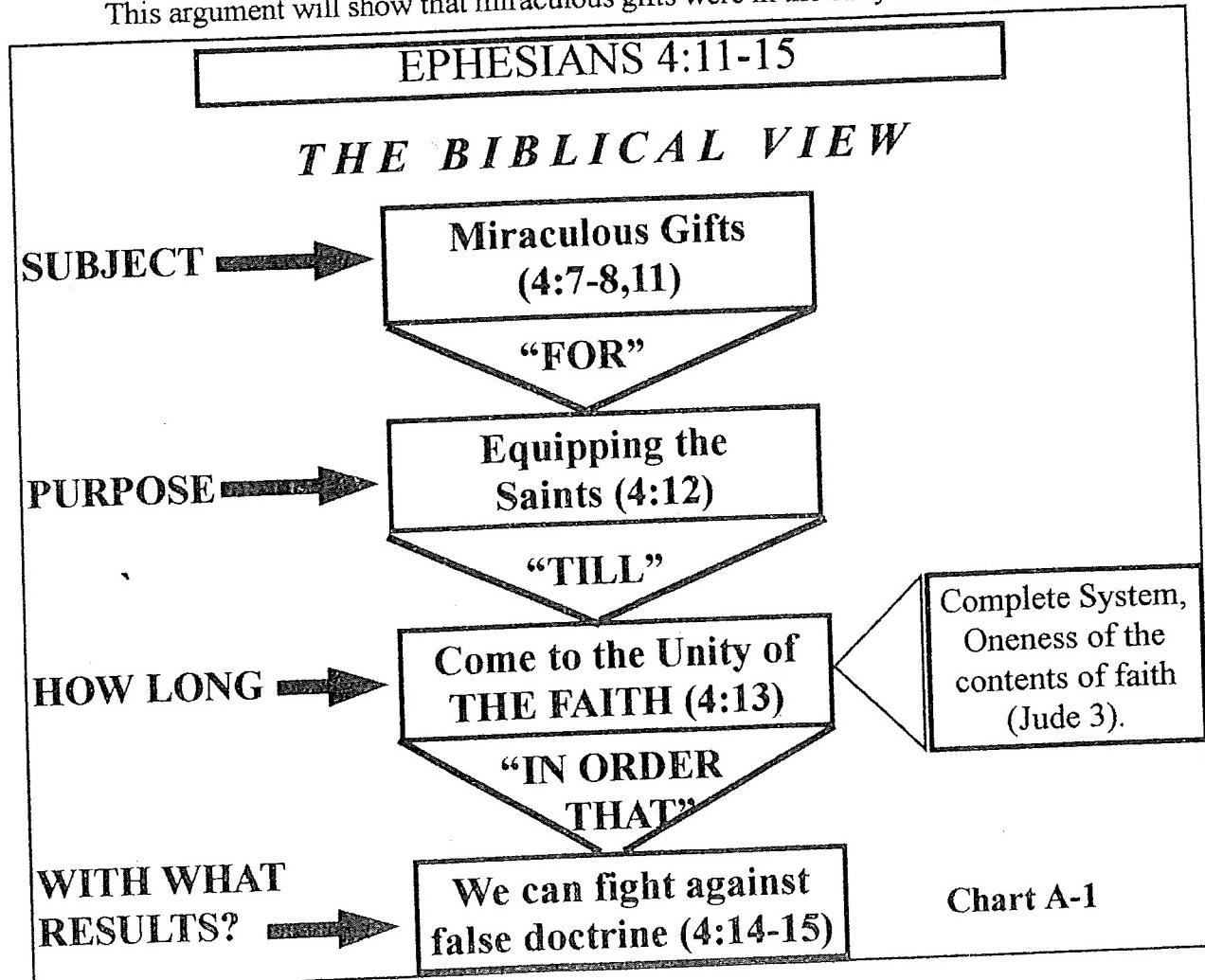
LEWIS' FIRST AFFIRMATIVE

I consider it a great opportunity to engage in this written debate on Holy Spirit baptism and miraculous gifts of the Spirit. The proposition I shall affirm is as follows: "RESOLVED, the Scriptures teach that the baptism in the Holy Spirit and the gifts of the Spirit have ceased and are no longer in the church today." By the "Scriptures" I mean the 66 books of the Bible. By "teach" I mean they instruct us. By "baptism in the Holy Spirit" I mean that which Jesus promised (Ac. 1:2-5) and that which occurred in Acts 2. By "gifts of the Spirit" I refer specifically to those miraculous gifts found in 1 Corinthians 12, Ephesians 4:11 and Mark 16:17-18. They "have ceased" meaning that they have stopped being used. By "no longer in the church today" I mean they are no longer being practiced anymore.

In my three affirmatives I plan to introduce four or five arguments which will establish the cessation of the miraculous toward the end of the first century. This paper shall contain the first three arguments.

Argument #1: Ephesians 4:11-15

This argument will show that miraculous gifts were in the early church (4:11) "till" the



church came to the unity of the faith (4:13). We will show that the unity of the faith came towards the end of the first century. After presenting this main argument we will look at three supporting ideas which will not only show my position to be true, but also refute Jason's view of this passage.

Main Argument

Jason and I both agree that Ephesians 4:11 is dealing with a miraculous context. Jesus "gave gifts unto men" (4:8) and some of those gifts were apostles, prophets, etc. (4:11). You will notice, then, from our chart that our subject is that of miraculous gifts. These gifts were given "for" or "with a view to" the perfecting or equipping (BAG) of the saints (4:12). But notice **how long** these miraculous gifts (4:11-12) were to last. The miraculous gifts were to last "till" we come to the unity of the faith (4:13). "Till" is an adverb of time telling us "how long." If, therefore, we can determine what the "unity of the faith" is, we will also have determined when the miraculous gifts ceased or will cease. Why is that? Because Paul said that the miraculous (4:11-12) would last only "till" we come to that point in time (4:13). I'm sure Jason agrees with me up to this point.

Let's now determine what "unity of the faith" means. First, "the faith" does not refer to "personal belief." Jason might say that we have the miraculous (4:11) till "we all believe the same thing." This is not what Paul means. Paul is talking about "**the** faith." The phrase "the faith" in the New Testament refers to the contents of faith, or the system of faith, or the body of doctrine. Jude says that we should "contend earnestly for the faith." (Jude 3; cf. Ac. 6:7; Gal. 1:23). Jude was not talking about all of us "believing the same thing." Instead he was talking about contending in defense of the body of doctrine. So since "the faith" refers to the system of faith, Paul is talking about coming to the unity of the gospel system. He is not saying that the miraculous gifts would last till all the church believes the same thing (Jason's view). He's saying that gifts would last till the church came to the unity of the gospel system.

Jason will quibble on this word "unity" and insist that it means "unity of believers." But this word can just as easily be translated "oneness" (Perchbacher). In other words, Paul is saying that the miraculous gifts (4:11-12) would last "till" the church came to the oneness of the system of the faith or the unified gospel system. They had "the faith" in the first century. But they didn't have the system of faith in a unified form because each person had his own "bit" or "piece" of revelation from God. Some of it was written, some of it was still oral. It was not yet a unified system of faith. But do we not now have "the faith" as one unified system contained for us in the pages of the Bible? Yes we do! Is the Bible a "unity"? Yes! Is it "the faith"? Yes! Therefore, the "unity of the faith" has come. And since the unity of the faith has come, the miraculous has ceased. Why? Because (notice the chart) the gifts (4:11-12) would only last "till" (4:13) the church arrived at the unity of the faith. This overwhelmingly shows that miraculous gifts have ceased.

Jason will bring up some points in an attempt to refute the material I have presented thus far. I want to anticipate some of those points right now. We will show with three additional subpoints that "unity of the faith" must occur sometime in this life.

They Were Already Unified in What They Believed

As mentioned above, Jason will say that “unity of the faith” means “until we all believe the same thing.” He believes we will not all believe the same thing till we get to heaven. Therefore, his view is that gifts (4:11-12) will last “till” we all believe the same thing which he says occurs at the point of heaven. But if this is true then the church when Paul wrote did not have unity. If “unity of the faith” means “all believing the same thing” then obviously they couldn’t have unity back then because Paul clearly indicated they did not have it. But Paul said that they did *at that time* already have unity in their personal belief. Hear him: “Endeavoring to keep the unity of the Spirit...” (Eph. 4:3). To “keep” implies that they already had this unity. It would be pretty silly for Paul to say, “You already have unity” (4:3) and then turn around and say “but you’re not going to be unified till you get to heaven” (4:13). So whatever the unity of 4:13 is, it cannot be “unity of personal belief” because Paul said they already had that type of unity (4:3)! It is unity/oneness of “the faith” that Paul is talking about. We have “the faith” as one unified system today. Therefore, the miraculous is gone. Why? Because the gifts would only last “till” this period of time (4:13).

There Won’t Be Any Faith In Heaven

Again, Jason will say that “unity of the faith” comes when we get to heaven. But if this is the case then we will be **in heaven** with “unity of the **faith**.” But there won’t be any faith in heaven. Faith is “the evidence of things not seen.” (Heb. 11:1; cf. 2. Cor. 5:7). So “unity of the faith” must occur sometime while on earth. We want to know when this time is. This proves beyond doubt that the miraculous will not last until we get to heaven.

If “Unity of the Faith” Refers to heaven Then There Will Be False Doctrine In Heaven

Jason’s view implies that there will be false doctrine in heaven. Look at our chart again. Miraculous gifts (4:11-12) would last “till” the unity of the faith (4:13). But notice that the unity of the faith comes (4:13) “that” (which means “in order that”) we may no longer be children, tossed to and fro and carried about with every wind of doctrine (4:14). In other words, unity of the faith is attained (4:13) in order that we may be able to finally fight against and stand against false doctrine. But Jason says that unity of the faith comes at the point of heaven. So we get to heaven (4:13) “in order that” we can finally start fighting against false doctrine (4:14). If we get to heaven in order that we can fight against false doctrine, then there will be false doctrine in heaven! But obviously this is not the case. Therefore, Jason’s position is false. In the church today we **can** fight against false doctrine in the full, grown-up, mature sense. Therefore, the unity of the faith has come. And if the unity of the faith has come, the miraculous gifts have ceased because the miraculous would only last “till” this point in time.

Jason will quibble here as well. I’m not a prophet, but watch what he will do. He will silently skip 4:13 in trying to refute this argument. He will say that the church had the gifts (4:11) to equip them (4:12) in order that they can fight against false doctrine (4:14). Did you notice how 4:13 was skipped altogether? Read it again. You can make this passage teach anything you want when you leave out the duration (“till”). But follow the **flow** of the text: gifts were given (4:11) to equip (4:12) “till” the unity of the faith came (4:13) “in order that” we can fight against false doctrine (4:14). When I analyze the text I allow the meaning to flow

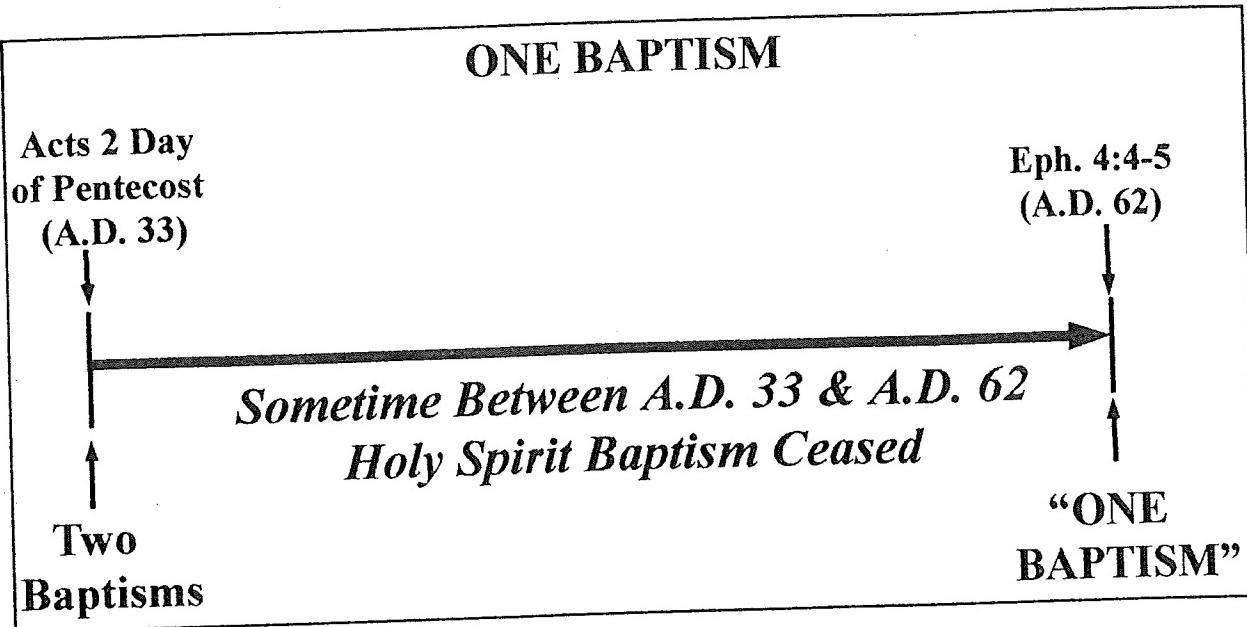
from verse to verse. When J.W. analyzes it he skips 4:13 altogether.

But he will say something like this: "The result (4:14) is of the purpose (4:12) not the duration (4:13)." See if you can figure that out. Basically what he means is that we can fight the false doctrine (4:14) because the gifts equip (4:12) not because we arrive at the unity of the faith (4:13). But this makes no difference. The gifts (4:11) still equipped (4:12) only "till" we come to the unity of the faith (4:13) in order that we can fight against false doctrine (4:14). Further notice that 4:13 is the main purpose of this whole section. The "unity of the faith," "knowledge of the Son of God," "unto a perfect man," "unto the measure of the stature of the fullness of Christ," —are not these purposes? Of course they are. So there you have the result (4:14) modifying the purpose (4:13). You would agree that one of the purposes of the Christian life is to get to heaven. You believe 4:13 refers to heaven. Therefore, you believe that 4:13 is a purpose! So here we have the result referring to the nearest purpose. My point, therefore, will still stand. We get to heaven (4:13) "in order that" we can fight against false doctrine (4:14) if your view is true. But your view is obviously false. We can now fully fight against false doctrine. Therefore the unity of the faith has come. Since unity of the faith has come the miraculous gifts are gone. Why? Because the miraculous would only last "till" that period of time.

Jason will further quibble and say, "Well, I guess Paul couldn't fight against false doctrine since they hadn't arrived at the unity of the faith." Paul is not discussing individual Christians, but the church as a whole. You agree with this because you admitted that "we" is used in reference to believers as a whole (your third affirmative, Arg. #8, pt. 4). The church as a whole could not in the adult sense fight against false doctrine. Paul even said that they were "children" and that they were being "tossed about." (4:14). However, the church today is "mature" (4:13, "perfect," KJV) and able to fight against false doctrine in the grown-up sense.

Argument #2: There Is Only "One Baptism" Today

In Ephesians 4:4-5 the apostle Paul listed several things of which there is only "one" of each. There is only one Spirit, one hope, one faith, etc. He also says that there is only "one baptism." There are many different "baptisms," but only "one baptism" saves us today. Jason and I both agree that water baptism is necessary unto salvation. Therefore, the "one baptism" of Ephesians 4:4-5 can only refer to water baptism. Water baptism is the one baptism needed today in order to be saved. But this passage also shows that Holy Spirit baptism is no longer in effect today. There is only "one baptism." But if water baptism is necessary and if Holy Spirit baptism is necessary then two baptisms are necessary. But Paul said that there is only one. This one baptism, as we've mentioned, is water baptism. Therefore, Holy Spirit baptism is not available today. Notice the "one baptism" chart. In Acts chapter 2 on the day of Pentecost there were two baptisms. This was in about A.D. 33. But by A.D. 62 when Ephesians was written there was only one baptism. This means that one of the two baptisms in existence on Pentecost had to cease. Both Jason and I agree that water baptism is necessary today; therefore, the "one baptism" in existence from A.D. 62 onward is water baptism. Holy Spirit baptism has ceased.



Argument #3: The Purpose of Miracles

This argument is based on the **purpose** of miracles. If we can understand the purpose of miracles we will know exactly when they ceased or will cease. This is true because God only does that which has a purpose. Jason agrees with this. If there is a purpose for something then God will do it. On the other hand, if there is not a purpose then God will not do it. Therefore, if there is no longer a purpose for miracles today then the miracles themselves have ceased because God will not do that which has no purpose.

There are three purposes of miracles. One of these purposes was to start things. This would include events such as the incarnation of Jesus Christ. But Jason and I both agree that this purpose has ceased. But then there are two additional purposes of miracles in the New Testament: (1) Reveal new truth; (2) confirm this new truth. I guarantee that every miracle is summed up in one of these two purposes. Jason will try to come up with additional purposes, but with every additional purpose he brings up it will either (1) not be a purpose, or (2) fall within either the revealing of new truth or the confirming of new truth. We will wait patiently for his additional purpose(s) he brings forward.

Now we must show that both of these purposes have ceased. Remember that if these are the only two purposes (which they are) and if neither of these purposes no longer exist, then we will have shown that the miraculous has ceased. Why? Because God does not do that which has no purpose. If the purpose is gone, the miracles are gone.

Let us look at the purpose of miracles to **reveal new truth**. Miracles revealed new truth in the first century. One passage at this point will be sufficient. Paul said, “Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit.” (Eph. 3:5). Paul said that God’s will was “revealed” to man through the apostles and prophets. Both apostles and prophets were miraculous gifts in the early church (Eph. 4:11; 1 Cor. 12:28-29). So clearly the revelation of new truth was a purpose of the miraculous in the first century. Jason will say, “Miracles did not reveal the truth”

as he said in our public debate. Jason, if miracles did not reveal new truth in the first century, what did? Did non-miracles reveal new truth? Was it simply the natural man that revealed new truth? Or did God *miraculously* inspire first century men to reveal new truth? When Jesus said that the Spirit would guide the apostles into “all truth” (Jn. 16:13) was this miraculous? I think you get the point. Miracles *did* reveal new truth.

I am sure Jason will agree that new truth is no longer being revealed today. We have the complete revelation of God’s will in the pages of the Bible. No new truth is coming forth that has not already been revealed to us in the Bible. But did you know that if miracles are still here that this purpose must also be here? You mark my word: he will not be able to show where this purpose is gone but the miracles themselves are not gone. If the miracle is here then the purpose is here. Jason, I want you to show me where the purpose itself can no longer exist but the miracle can still exist. If the miracle is here then the revelation of NEW TRUTH still exists today. And if the revelation of new truth still exists today, then Jason could reveal to us something that is not already found in the Bible. Is this possible, Jason? He knows that it is not. Therefore, this purpose of miracles is gone. But if the purpose is gone the miracle is gone.

The second purpose of miracles in the New Testament was to **confirm** this new truth which was revealed. The inspired Luke tells us that the “signs” would be used to confirm the Word (Mk. 16:20). All of the miraculous from Acts 2 onward is summed up in Mark 16:20. They went out and preached “everywhere.” Every city, town, and village they preached in was a part of “everywhere.” And “everywhere” they went they were “confirming the word with signs following.” So the confirmation of God’s Word was a purpose of miracles in the first century. But this purpose of miracles has ceased. There is a principle in the Bible that once something has been confirmed it never needs to be confirmed again. The resurrection of Christ “declared” (confirmed) Jesus to be Deity (Rom. 1:4). But this was a once for all time confirmation. Jesus need not be raised in each and every generation to confirm that He is Deity. In the same way miracles need not be performed again to confirm God’s Word. Once it was confirmed, it never needed to be confirmed again.

Jason will advance a couple of passages in an effort to prove that miracles can still confirm today. He will say that the Word “was confirmed” yet they still had miraculous gifts. (1 Cor. 1:7-9; cf. Heb. 2:3-4). But Jason fails to understand that there was still new truth being revealed at this time. In fact, the very book Paul was writing the Corinthians was *new truth* being given to them. Yes, a portion of the truth had been confirmed among them. But as long as new truth was continuing to come forth miracles would still exist in order to confirm that new truth.

Therefore, the purpose of miracles (to reveal and confirm) has ceased. And if the purpose has ceased then the miracles themselves have ceased. Why? Because God does not do that which has no purpose. The purpose has ceased; therefore, the miracles have ceased.

I have proven in three different ways that the miraculous has ceased. Ephesians 4:11-15 proves that miraculous gifts have ceased. Ephesians 4:5 proves that Holy Spirit baptism has ceased. The purpose argument proves that the very purpose of miracles has ceased. These firmly establish my proposition. I invite you to hear Jason’s response.

QUESTIONS FOR JASON WEATHERLY

By John T. Lewis

1. Please list all Hebrew lexicons and grammars which cite Theodore Laetsch in their bibliographies, prefaces or as a contributor to the work. Please also include the publisher's name and date of publication.

It doesn't matter if Laetsch is cited in the bibliographies of any lexicons or grammars. He is not the only source I used. It's funny to me that you totally ignored what Green and Driver said about "continuous action". Laetsch is quoted as an authority by your own brethren - James Tuten, Class Notes on the Holy Spirit. I'll turn your question back on you: list all Hebrew lexicons and grammars which cite Nogalski and Smith in their bibliographies, prefaces, or as a contributor.

2. (Check the box if it is true; leave it blank if it is false): When Paul wrote the book of Ephesians the church had the "unity of the faith" (Eph. 4:13).

3. (Check the box if it is true; leave it blank if it is false): In order for a church to be the church of the New Testament it must meet all the identifying marks.

By "identifying marks" I assume you are referring to doctrine and practices. ex - bapt. by immersion would be an identifying mark. If this is not what you are referring to be more specific.

4. When did the church, or when will the church, reach the period when it is "no longer children, tossed to and fro and carried about with every wind of doctrine...." (Eph. 4:14)? The church has been in this period since it began. That's why God gave apostles, prophets, evangelist, pastors, and teachers.

5. Please check the following subjects which Paul preached while he preached in Damascus in Acts 9:

- How he was arrested in Jerusalem (Ac. 21:26ff).
- How a plot was set to kill him (Ac. 23:11ff).
- How he stood before Felix, Festus, and Agrippa (Ac. 23-26).
- How he was shipwrecked on his way to Rome (Ac. 27).
- How he was bitten by a snake on the island of Malta (Ac. 28:1-6).
- How Paul dwelt in Rome for two whole years (Ac. 28:30).

Your question about Paul preaching word for word in Ac. 9 what was preached in Ac. 21-26 was in response to my statement of Paul knowing "all the contents of the divine plan of God" Ac. 20:27. None of these things above have to do with the complete revelation of God.

FIRST NEGATIVE

Ladies & gentlemen of the reading audience, it is indeed a privilege to come before you in this written debate to expose the error of my friend's doctrine. I would like to say that this debate is not out of animosity towards one another. John and I consider one another as friends. So at times our words may seem hostile, because our doctrines differ violently, but we still consider one another as friends. Before I get into my negative arguments I would like to comment on the quibble John and Stephen Wiggins ("Hammer & Tongs, vol. 5, no. 1, p. 5) have made concerning my using the "uninspired writers." I would like to point out that not only did Paul use "uninspired writers" to prove his point (Ac. 17:28), he also used an "uninspired" writing for the text of his sermon (Ac. 17:23). Their quibble is actually quite ridiculous! I am rather surprised that John is debating me on this subject. He ought to be debating himself. First John signs that the gifts "ARE NO LONGER IN THE CHURCH" then he turns around and says the gifts "ARE STILL IN THE CHURCH". Which one is it John? This is double mindedness, and a double minded man is unstable in all his ways (James 1:8).

ARGUMENT #1 - (Main Argument) John begins this argument by stating, "Jason and I both agree that Ephesians 4:11 is dealing with a miraculous context." NO we don't! I have stated over & over again that apostles et. al. ARE NOT spiritual gifts! They are ministries. Notice Ac. 1:17, apostleship is referred to as a ministry. Ac. 12:25-13:1 prophets & teachers are referred to as a ministry. 2 Tm. 4:2, Paul told Timothy, "Preach the word" (4:5) "Do the work of an evangelist, make full proof of thy ministry." So, apostles et. al. are ministries not spiritual gifts. John tries to show that these are spiritual gifts by quoting Eph. 4:8, "He gave gifts unto men." However, Eph. 4:7 explains the "gifts" as being grace. In verse 8 the word "wherefore" means "that is why." Therefore Eph. 4:7-8 could say, "But unto everyone of us is given grace according to the measure of the gift of Christ. That is why he said, When he ascended upon high, he led captivity captive, and gave gifts unto men." The gifts given is grace, not spiritual gifts. Next, John goes to "unity of the faith." First of all I would like to point out that not only is it "unity of the faith," but it is also "unity of the knowledge of the Son of God." In Greek the last genitive is objective and modifies both "the faith" and "the knowledge." John then goes on to define what "the faith" is. He says "the faith" is "the contents of faith," "the system of faith," or "the body of doctrine." John is 100% correct! I agree! "The faith" is the "system of faith"! NO disagreement there!

Next, John goes to the word "unity". I want you to notice over & over again John states, "The 'unity of faith' has come." Yet, nothing in Eph. 4:13 says anything about the "unity of the faith" coming. John states the word "unity" means "oneness". That's right! But "oneness" does not mean "completion". John says the "unity of the faith" is the "completion of the system of faith."

However, "the faith" was already a complete system. The Scriptures John gave on "the faith" (Jude 3; Ac. 6:7; Gal. 1:23) prove this. John says "they didn't have the system of faith in a unified form." This is not true! Your own brother, Gary Summers in his "review" of our oral debate in the "Defender" (more like Pretender) said Paul knew the "entire body of New Testament teaching." This is exactly what I stated concerning Paul knowing "all the contents of the Divine plan of God" (Ac. 20:27). Therefore the faith was already a complete system. Let's look closer at the word "unity" ("henotes"). The word "unity" means, "unity, unanimity" (Abbott-Smith, p. 155); "unity, agreement" (Robinson, p. 225); "oneness, unanimity" (Strong's 1775); "unanimity, agreement" (Thayer, p. 217) and "unity in the faith" (Bauer, Arndt & Gingrich, p. 267). Let's closely examine Eph. 4:13 and see what it says and what it doesn't say. Eph. 4:13, "Till (duration of time) we all attain to (that is respect of persons) the unity (oneness, unanimity, agreement) of the faith (system of faith)..." Nothing in Eph. 4:13 says ANYTHING about the "completion" of the system of faith. Also, notice that it is believers that attain to the unity, not the faith! I would like to know how John gets "completion" out of "unity of the faith". Please tell us, John, where did this come from. The word "unity" refers to "agreement" not "completion." And this is "unity" in respect of persons. The word "unity" is found only three times in the entire Bible (Ps. 133:1; Eph. 4:3, 13) and EVERY TIME it refers to unity in respect of persons. Notice when John comments on Eph. 4:3, he says it is "unity" in respect of persons, but when he comes to the same word "unity" in Eph. 4:13, he says its "unity" in respect of things. What kind of Bible hermeneutics is that! I would like to know just who it is that defines "unity of the faith" as the "completion of the system of faith". NO translation or commentary supports this. Notice the following commentaries which state "unity of the faith" refers to unity of believers: Abbott, Barnes, Broadman, Clarke, R.H. Boll, M'Ghee, Wycliffe, A.T. Robertson, Maclaren, Meyer, Lenski, Weed, Vincent, Matthew Henry, Interpreter's Bible, F.F. Bruce, Cameron, Kittel, even "church of Christ" David Lispcomb, Shepherd, and Burton Coffman. Arlie Wayne Harris ("church of Christ"), An Exegesis of Eph. 4:1-16 (presented to Harding Bible College, Memphis, TN), p. 121 states, "'until we all attain to the unity' can ONLY (emphasis mine) mean the saints are the ones to be united." Also notice the following Bible translations: "unity of faith" (New Berkely); "unity in our faith" (New Jerusalem); "unity of the faith" (KJV, KJ2V, ASV, RSV, NRSV); "we become one in faith" (New American); "unity in the faith" (NIV, BAG); "oneness in the faith" (Amplified Bible); "unity inherent in our faith" (New English), BUT NOT ONE SAYS "completion of the system of faith." John, you are my greatest proof that we have not attained unto the unity of the faith. "Reprove"/"Hammer & Tongs" is nothing more than a soapbox for you, Steve, & Bill to get on to "combat the Calvinistic doctrine" in the "church of Christ". You even said it yourself, "there are churches with the 'church of Christ' at the front of their buildings who have made themselves a

denomination." Have you attained the "agreement" of the faith with these people? What about Don Preston? Have you and Don attained unto the "unanimity" of the faith? Are you unanimous with Don that Jesus Christ returned in 70 A.D.? Notice, John says we have attained unto the unity of the faith, and that the gifts have ceased. But notice, if we have the "unity of the faith" then not only have the apostles et. al. ceased, but also their purpose, for as John says in his "purpose" argument, if the purpose is gone then the miracles are gone and vice versa. Notice, what is the purpose of the apostles et. al.? Eph. 4:12, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Notice, if the apostles et. al. have ceased, then the "work of the ministry" has ceased. John says apostles et. al. have ceased and by the same token, he must say the "work of the ministry" has ceased. IF the "work of the ministry" has ceased, then John just preached himself right out of a job!!! Paul told Timothy, "Preach the word...do the work of an evangelist, make full proof of thy ministry." According to John this has ceased, and John is therefore on unemployment!!

(They were already unified) John says Eph. 4:3, "Endeavouring to keep the unity of the Spirit in the bound of peace," means the unity of personal belief. No it does not. They were not unified in what they personally believed. Paul said they were "children tossed to and fro, and carried about, with every wind of doctrine," (Eph. 4:14). Some were walking in the "vanity of their mind" (Eph. 4:17). Others were working the "unfruiful works of darkness" (Eph. 5:11) and others were getting drunk (Eph. 5:19). Some had left thier first love (Rev. 2:4). NO Eph. 4:3 doesn't mean they were unified in their personal belief. It simply means to keep unity and peace in the church. Live at peace with one another. Which is exactly what Paul teaches them to do: husbands/wives (Eph. 5:22); children/parents (Eph. 6:1); and servants/masters (Eph. 6:5).

(There won't be ANY faith in heaven) [emphasis mine] John says there won't be ANY faith in heaven. Actually this argument is a play on the word "faith". But I like games, so I'll play along. The word "faith" simply means "trust". Are we not going to have "trust" in heaven? Heb. 11:6, "But without faith it is impossible to please him..." Are we going to be pleasing God in heaven? If so then there will be faith in heaven. John's already stated "the faith" is the body of doctrine. Are we no longer going to have the body of doctrine when we get to heaven?

(False doctrine in heaven) John says that I will "silently skip 4:13". No I will not skip 4:13. Eph. 4:12, 13, & 14 all refer back to vs. 11. "And he gave some, apostles, and some, prophets, and some, evangelist, and some pastors and teachers" (WHY) "For the perfecting of the saints, for the work of the ministry, of the edifying of the body of Christ" (HOW LONG) "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (WITH WHAT RESULT) "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine..." The (WHY), (HOW LONG), & (WITH WHAT

RESULTS) all refer back to verse 11. IF "that we henceforth be no more children" grammatically refers back to "unity of the faith", then why can't I find one lexicon, dictionary, or commentary that says this. Notice Kittel's TDNT, vol. 3, p. 642, "In 4:7-11 we learn that the descent and ascent of Christ are the presupposition of His distribution of the gifts (v. 14, cf. 6:12 and 1:20-23) which equip the Christians for the contending against seduction by teachers (v. 14)." No one has held the view of fighting false doctrine when we attain the unity of the faith, except you. Actually, the argument is an old Guy N. Woods argument (Woods-Franklin Debate). John's comments about 4:13 & heaven being the purpose is not in context with the passage of Scripture. It is "till we attain to the unity" that is duration, not purpose. Who is it now that skipped the duration, John? I guess my comments on Paul not being able to fight false doctrine have really troubled John. John is really stretching it in this argument. Notice, carefully, what he says, "The church as a whole could not in the adult sense fight against false doctrine." What is that?!! "Adult sense"?!!! Where did that come from?!! I guess John is going to say they could fight false doctrine in child-like sense. But notice Paul said as children you cannot fight false doctrine. You are "tossed to and fro, and carried about with every wind of doctrine." Either they could or couldn't fight false doctrine! There is no such thing as fighting in the "adult sense" and "child-like sense" because if you are a child you can't fight false doctrine (v. 14). If they could fight false doctrine, then John's argument is totally destroyed!!!

ARGUMENT #2 -John's next argument is centered around Eph. 4:5. We have already dealt with this verse, but I will elaborate further. Eph. 4:4-6 is not dealing with salvation. Yes, baptism saves us, but that is not the purpose in these passages of Scripture. Paul does not list the seven "ones" to try to save the Ephesians, they were already saved (Ac. 19:1-6). The seven "ones" are used as an illustration as to why the Ephesians should keep the unity of the Spirit in the church. John uses "one baptism" to try to prove that Holy Spirit baptism is not for baptism today. But I ask you, does the word 'baptism' cover every meaning of the word 'baptism' here in Eph. 4:5? John obviously says it does. Let's notice the baptisms mentioned in the NT: washing/bathing (Mk. 7:3-4); Holy Spirit baptism (Ac. 1:5); baptism of fire (Mt. 3:11); martyrdom (Mk. 10:38); water baptism (Ac. 2:38). If "one baptism" does away with Holy Spirit baptism, it does away with all other baptisms besides water baptism. Are any of these other baptisms binding on us today? How about taking a bath, "baptism" was the word they used for taking a bath, is this still binding on us today; or did it cease at 62 A.D. What about martyrdom, the baptism of suffering, is there no more persecution and therefore no more martyrs today because Eph. 4:5 says "one baptism"? What about the "baptism of fire" (damnation) is that not binding today? Is there no more damnation today? Can people not be lost and receive the "baptism of fire"? Tell us John, do you believe in damnation today (baptism of

fire), or have you started preaching like the Jehovah's Witnesses? Also notice, Eph. 4:4 says there is "one body" however, there are heavenly bodies, busy bodies (Gary Summers & Steve Wiggins to name a couple), and the body of Christ. Just because Paul wrote "one body" does that mean that stars and constellations were only for the apostles? "One Spirit", yet there is the Holy Spirit, angels are spirits, and there are human spirits. Since Paul wrote "one Spirit" does that mean after 62 A.D. there are no more angels? "One faith", there's "the faith", the gospel system, then there is saving faith, "for by grace are ye saved through faith" (Eph. 2:8). John, you're going to have to do a lot better than that to prove Holy Spirit baptism has ceased with Eph. 4:5

ARGUMENT #3 -This is John's classic argument of the purpose of miracles. I do love this argument! First I would like to show how John has already contradicted himself in his first affirmative. He says in chart A-1 that the "purpose" of "miraculous gifts" is "for" the "equipping of the saints", then when he gets to argument # 3 he doesn't list "equipping of the saints" as a purpose of miraculous gifts. Notice what John said in our oral debate, "Yes, Paul, they were fully equipped, that's what the miraculous gifts were for." (2nd affirm.). In his chart A-2A in our oral debate, John states, "We are NOW fully equipped to fight false doctrine," (emphasis his). If we are "fully equipped" today, and "miraculous gifts" are "for" the "equipping of the saints", then miraculous gifts are available today!! John says the purpose of miracles were (1) reveal new truth and (2) confirm the truth. John offers Eph. 3:5 as proof that miracles reveal the truth. However, let's look closely at Eph. 3:5 to see what it says, "Which in other ages was not made known unto the sons of men, as it is now revealed UNTO his holy apostles and prophets BY the Spirit." Notice, this verse DOES NOT SAY, it was revealed "by" the apostles and prophets, but rather "unto" the apostles and prophets. Also notice it was revealed "by the Spirit", not by miracles. It's simple, just read what the passage says. John wants to know how the truth was revealed. This gospel message, this "great salvation" "began to be spoken by the Lord, and was confirmed unto us by them that HEARD him." (Heb. 2:3). The gospel message came straight from the mouth of Jesus Christ. Truth is delivered by preaching, not miracles. "...it pleased God by the foolishness of PREACHING (not miracles) to save them that believe." (1 Co. 1:21). The revelation in Eph. 3:5 is not the gospel message, but rather the fact "that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise by the gospel." (Ep. 3:6). So, John HAS NOT proven that miracles reveal the truth. John says the second purpose of miracles was to confirm the truth. He uses Mk. 16:20 as a proof text. First let me point out that "everywhere" in Mk. 16:20 can mean "all directions" (BAG). If it means everywhere they went, then tell us why didn't Paul confirm his word with miracles before unbelievers in Athens? I agree that miracles confirm the word. John says, "Once it was confirmed, it never needed to be confirmed again." But where

is the Scripture that says "the word was confirmed"? Oh, you say, "Heb. 2:3", but John has already admitted that just because the word was confirmed doesn't mean miracles ceased. That is direct contradiction! If once something is confirmed, it never needs to be confirmed again, then when the writer of Hebrews said "the word was confirmed" then there shouldn't have been any more confirming of the word. The same is true with Corinth, "the testimony of Christ was confirmed" in Corinth (1 Co. 1:6). According to John it never needed to be confirmed in Corinth again, so no more spiritual gifts in Corinth. However, Paul told them "desire spiritual gifts" (1 Co. 14:1). Paul must have never heard the "once confirmed always confirmed" message. But John says, there was more truth to be revealed, the Book wasn't complete, we can read about the miracles and therefore don't need the miracles. Notice the following: the miracles of the Exodus were to confirm that Jehovah is God, and there is none else (Ex. 5:2; 7:5, 17; 10:1-2; Dt. 4:35-39). Both the miracles and the message were written in a complete book - the Law of Moses. So, according to John, if any other OT prophet wanted to confirm that Jehovah is God, and there is none else; he would take them to the pages of the Law of Moses, because once something is confirmed, it never needs to be confirmed again. But that's not how Elijah did it. Four hundred (400) years after Moses, Elijah performed a miracle to confirm that Jehovah is God, and there is none else. If John would have been on Mt. Carmel, he would have told Elijah, "You can't call fire down from heaven, Moses already confirmed this message! Here it's written in this Book!" I have thoroughly proven that because something is confirmed, doesn't mean it can't be confirmed again.

I have responded to every argument John has made thus far. In the remaining space of my first negative, I would like to comment on some of the things John said in his last negative. A#3-Comparing one person to another is not in the context of Ac. 11:17. John entered new material with Mt. 20:12. However the same word "equal" is used in John 5:18 & Phil. 2:6 in reference to Jesus as being one and the same as God. Therefore the "like" gift can be one and the same gift. A#5 - There is no Scripture that states that Martha & Lazarus were in the upper room. Mary Magdalene WAS from Galilee (Mt. 27:55-56). John comments about the "scholars" disagreeing on the sun being darkened. I don't consider Colin Smith a scholar. John said NOTHING about the day of the Lord (2 Pt. 3:10) being the second coming. Nogalski's quote does no damage to my argument. The verb expresses "continued action" the context tells us how long the continued action occurs. John totally ignored my quote of Green & Driver on continued action. A#8-(1) John still quibbles on whether they were "looking" for that which is perfect. However, notice John's answer to my question #3 in our oral debate Dec. 8, 1995, "Yes, they were LOOKING for the final complete revelation of truth (1 Cor. 13)" (emphasis mine). I'll let his words speak for themselves. I invite the reader to closely examine each speech. Listen to my opponents feeble attempt at debating.

PENTECOSTAL POP QUIZ FOR JOHN T. LEWIS

name John T. Lewis
John T. Lewis

Each question is worth twenty (20) points, one hundred (100) points are possible.

1. Cite one lexicon, dictionary, Bible commentary, and/or Bible translation that defines, interprets, and/or translates "unity of the faith" as "the completion of the system of faith." CHARLES LINCOLN WEBB BIBLICAL COMMENTARY (1924), FURNISH IN BRACKEN & NICHOLS

2. Mark the box next to the statement that is true:

"The gifts of the Spirit are STILL IN the church."

"The gifts of the Spirit are NO LONGER IN the church." IF YOU MEAN
by this 'still'
being performed
today

3. In Ephesians 4:13, which is it that "attains to the unity"?

Believers. IN THIS PASSAGE THIS IS UNITY OF WHAT?
 the faith. (A) BELIEVERS IS IT UNITY OF:
(B) THE FAITH (1) SUBJECTIVE FAITH
(2) OBJECTIVE FAITH

4. Mark the box if true, leave blank if false.

The word "baptism" in Ephesians 4:5 covers every meaning of the word "baptism". ONLY ONE: WATER BAPTISM

5. In view of the fact that "they went forth, and preached every where ("all directions" BAG), the Lord working with them, and confirming the word with signs following," and the fact that Paul's "preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power," and the fact that the "gospel came not...in word only, but also in power...", please explain why Paul did not confirm his word before unbelievers with miracles in Acts 17:17-33.

YOUR ARGUMENT

*is based on silence. You cannot prove that Paul did not do miracles in Athens. MK. 16:20 COVERS ALL the book of ACTS.
Based on MK. 16:20 we know that whenever they preached they confirmed. This is something you will not & CANNOT do.*

LEWIS' SECOND AFFIRMATIVE

I am thankful that I can present my second affirmative to prove that Holy Spirit baptism and miraculous gifts have ceased. Throughout my negative response I said that Jason (a so-called inspired preacher) quotes uninspired men. He says Paul did the same thing. Yet Paul was not using uninspired persons for **proof** as you have done. He only said, "...as certain of your poets have said." Further, I have clearly defined my proposition to mean that miracles are "no longer in the church" in the sense that they are no longer being practiced. Yet they are "in the church" in the sense that the miracles which are **written** serve to produce belief (Jn. 20:30-31). He also made reference to a few of his affirmative arguments at the end of his last paper. All of them are a rehash and they need not be examined again. However, I will say that Mt. 20:12 does prove that the "like gift" *can* be used in reference to being equal in certain characteristics.

Argument #1: Ephesians 4:11-15

Before I address Jason's quibbles let me briefly state my argument again (please see my chart in my first affirm.). God gave miraculous gifts to men (4:7-8). Some of these gifts were apostles, prophets, etc. (4:11). These were given for the equipping of the saints (4:12). These gifts were to last "till" we come to the unity of the faith. The early church had the faith but not as "one unified system." Each inspired man had a bit or piece of revelation. But now we have "the faith" as one unified system contained in the Bible. Therefore, the unity of the faith has come (or the church has come to it). And if the unity of the faith has come then the miraculous is gone. Why? Because Paul said the miraculous (4:11) would only last "till" this period of time (4:13).

Main Argument

At the beginning of this argument Jason says this is not talking about "spiritual gifts," but instead "ministries." He can call it what he wants but it *was* miraculous. Paul said, "Now concerning spiritual gifts...." (1 Cor. 12:1) and then included prophets and apostles in this list (12:10,28). I don't know why he quibbles about the "gift" being grace (Eph. 4:7-8). He went on later to admit that this is a miraculous context. He says, "in Greek the last genitive is objective and modifies both 'the faith' and 'the knowledge.'" So.....? I don't have a problem with that. I know exactly what you are saying, but I won't make the argument for you. He agrees that "the faith" refers to "the system of faith." Yet he denies this when he later shows how churches of Christ are not unified in what they believe. He says "oneness" does not mean "completion." No, not specifically. But 4:13 also says the church would come to a "perfect man." Perfect means "complete" or "mature." He says, "Yet nothing in Eph. 4:13 says anything about the 'unity of the faith' **coming**." Whether we say that the unity of the faith comes to the church or the church comes to the unity of the faith makes no difference. Paul still **didn't** say "unity of what **we** believe." He said, "Unity of the faith." It is the faith which is unified, not the believers.

He says they already had the faith as a unified system when Paul wrote. Look at question #5 I asked him. Is Acts 21-28 a part of "the faith"? Yes it is. Yet Paul (in Acts 9 for example) was not preaching what we have today in Acts 21-28 because these events had not yet even occurred in Acts 9! So obviously there were still some things to be added to "the faith." It was not a complete or unified system until it was completely revealed. The only way he can get around this is to deny that Acts 21-28 is part of "the faith." He says, "unity" is used in "respect of persons." He denies this when he analyzes my argument on "they were already unified in what they believed." Please see that section for how he contradicts himself.

He says, "No translation or commentary supports 'unity of the faith' meaning the complete system." This makes no difference. The Baptist could quote hundreds of commentaries that deny the necessity of baptism. I might point to one man you mentioned, Abbott, who says, "It is questioned whether St. Paul here conceives this ideal as one to be realized in the present life or only in the future. Amongst the ancients Chrysostom, Theoph., Oecum., Jerome, took the former view, Theodoret the latter." (p. 121). He says that no translation renders the verse "completion of the system of faith." I never said it should be *translated* this way. I said that it *means* "till the church arrived at the time when it had the complete system of faith." We now have the complete system of the faith in the pages of the Bible. Therefore, the miraculous is gone.

As I mentioned before, he admits that "the faith" means "the system of faith." But now he turns around and points out how we in churches of Christ are divided. But Paul is not saying, "till the church comes to unity of **our** faith." He said, "till the church comes to the unity of **the** faith." It is not believers that get the unity; it is "the faith" which becomes one. Paul said that the faith was **not** unified when he wrote Ephesians. But you admitted in our oral debate that we *do* have the faith as a unified system today. Therefore, sometime between the writing of Ephesians and our time today the "unity of the faith" came to pass. And since this is the case, the miraculous is gone. Why? Because Paul said it would only last "till" that period of time.

He says that if unity of the faith has come then the equipping and "work of ministry" have ceased (4:12). No, gifts worked in the early church so that it could grow up. Baby walkers help infants to learn to walk. But once they learn to walk they discard the walker. In the same way, the church had miracles so they could reach the point of being fully equipped. But once they were fully equipped the miracles were discarded.

They Were Already Unified In What They Believed

Jason says that unity of the faith (4:13) means until we all believe the same thing. I pointed out that they were already unified in what they believed. It would make no sense for Paul to say that they *were* unified (4:3) but that they wouldn't be unified till they got to heaven (4:13). This proves that he is not talking about unity of believers in 4:13. Jason says that 4:3 does not mean they were unified in what they believed. But he insisted earlier that unity always means unity of people! His passages don't mean they weren't unified (4:14, 17; 5:11). They only mean that some weren't living right. I pointed out that "keep" means they already had it. If I said "keep your car," that implies you already have one! So when Paul said "keep unity" that means they already had unity. Therefore, the "unity" in 4:13 is a different kind of unity. It is unity/ oneness of "the faith." They did not have "the faith" as one unified system in the early first century. But we do have it today in the pages of the Bible. Therefore, the miraculous is gone. Why? Because Paul said the miraculous (4:11-12) would only last "till" this period of time (4:13).

There Won't Be Any Faith In Heaven

If unity of the faith comes when we get to heaven, as Jason says, then there will be faith in heaven. But there will be no faith in heaven (Heb. 11:1; 2 Cor. 5:7). Jason didn't even mention these passages. Instead he says, "'faith' simply means 'trust'." Faith *includes* trust, but it is also "the evidence of things **not** seen." (Heb. 11:1). "Unity of the **faith**" must occur sometime in this life because faith is based on something we do not see. This proves his doctrine to be false. He says, "Are we no longer going to have the body of doctrine in heaven?" We might, but one thing is for sure: It won't be "faith" when we get there!

False Doctrine In Heaven

If “unity of the faith” comes at heaven then there will be false doctrine in heaven because Paul said we come to “unity of the faith” (4:13) “in order that” we can fight false doctrine (4:14). But I told you that he would say that 4:14 points to 4:12. I pointed out that unity of the faith *is* a purpose. So we have the results of 4:14 modifying the **nearest** purpose. But he didn’t say anything about this at all. He says he cannot find my view in any commentary and that no one holds this view except me. You would have trouble debating a Baptist since nearly every commentary says Baptism is not necessary to salvation. But I will give you a couple that agree with me on this point, not as proof, but only to satisfy your commentary craving: Bratcher and Nida, A Translator’s Handbook on Paul’s Letters to the Ephesians (p. 103-104); Turner, Epistle to the Ephesians In Greek and English (p. 131); Schnackenburg, Ephesians, translated by Herson (p. 186). Friends, my point still stands. Paul said we arrive at the unity of the faith “in order that” we can fight against false doctrine. Jason believes we arrive at the unity of the faith at the point of heaven. So we get to heaven (4:13) “in order that” we can fight against false doctrine (4:14). Thus, false doctrine will be in heaven if Jason’s view is correct.

He chides me on my saying that the church could not fight false doctrine in the adult sense. Paul is plainly saying in 4:14 that they were children. This is in sharp contrast with “mature” (“perfect,” KJV) in 4:13. Paul said that he didn’t want them to have to be children any longer (4:14) and when they reached the unity of the faith they would be mature and grown up. A good example might be this: a young child is able to fight off disease but not to the extent of a healthy adult. In the same way, the early church (being children) was able to fight false doctrine, but not in the mature or adult like sense that the church can today.

Further Considerations on False Doctrine in Heaven

In Ephesians 4:14 Paul said, “that we henceforth be no more children.” The phrase “henceforth be no more” is from the Greek word maketi. It is in the subjunctive mode which means Paul is discussing something which is not yet a reality. Maketi is defined as “not hereafter” (Thayer) or “not from now on” (BAG). These definitions clearly show that Paul is saying that from *some point in time* onward they would be able to fight against false doctrine. He is saying “not from now on” or “not hereafter” (obviously in reference to time) will the church be children carried about by false doctrine. This implies that from a certain point in time they would be able to fight false doctrine. Friends, what is the only reference to **time** mentioned in this context. Obviously 4:13 contains the only reference to time. Thus, Paul is saying that gifts were given (4:11-12) “till” (there’s the time) the church came to the unity of the faith (4:13) that “not from now on” would they be tossed about by false doctrine. My point still stands. If unity of the faith comes when we get to heaven then we have false doctrine in heaven. Jason’s view is false.

Argument #2: There is Only “One Baptism” Today

I’m glad Jason made my argument for me. There are *many* baptisms today, but only **one** baptism which saves. There is John’s baptism, the baptism in fire, Spirit baptism, baptism of suffering, etc. But only “one baptism” (Eph. 4:5) saves. This *does* have reference to salvation. There is only “one faith” and “one Lord” which saves. In the same way, there is only “one baptism” today which saves. Jason and I both agree that water baptism is necessary today. Therefore, the one baptism of today is water baptism. Spirit baptism has ceased!

Argument #3: The Purpose of Miracles

Jason believes I should have listed “equipping of the saints” as another purpose of mir-

cles. No, this is not another purpose. The miracles equipped the church in that miracles revealed and confirmed the truth which enabled them to grow up.

One purpose of miracles was to **reveal new truth** in the early church. On Eph. 3:4-5 he says that it wasn't done "by" the apostles but "unto" the apostles. I agree. But did not the Spirit do this miraculously? You somehow missed the questions I asked you. Did *non-miracles* reveal new truth to man? Did God *miraculously* inspire men of the first century? You basically said, "No, it was done through preaching." Listen to what he is saying. He is basically saying that man somehow was first given God's message through some other means than the miraculous. Tell us how it was done, Jason. Sure, the message was preached. But wasn't this inspired message "miraculous" in nature? You know it was. So the miraculous did serve the purpose of revealing new truth. There is something else you failed to mention: if miracles are still here today then the purpose must still be here. You believe the miracles are still here; therefore, **new truth** can still be revealed today and added to the Bible. But you know that no new truth can be added to the Bible. Therefore, this purpose is gone.

The second purpose of miracles is to **confirm** this new truth (Mk. 16:20). I knew he would bring out 1 Cor. 1:7-8 and Heb. 2:3 and say that the word was confirmed yet they still had miracles. He didn't get what I said. The reason miracles still occurred was because there was still **new truth** to be revealed at the writing of 1 Corinthians (the books of 2 Cor., Rev., et. al. had not yet been written). The revealing of new truth and confirmation of it went hand in hand. What you need to do is find one passage where God's Word was confirmed in the absence of new truth being revealed. He thinks he did this with Elijah in the Old Testament. Yet Elijah was a prophet of God in a period when new truth was still being revealed (1 & 2 Kings, the Prophets, et. al.). He failed to mention my argument on the resurrection. I'll mention it again. This proves that once something is confirmed that it never needs to be confirmed again. Jesus' resurrection declared (or confirmed) Him to be the Son of God (Rom. 1:4). Yet Jesus does not need to be raised from the dead in each and every generation to prove that He is the Son of God. One time in the first century forever confirmed that He is the Son of God. In the same way, miracles one time in the first century forever confirmed the Word of God. This purpose is gone. The Bible no longer needs to be confirmed.

My argument still stands. The only two purposes of miracles in the New Testament were to reveal new truth and confirm this new truth. The truth has been fully revealed. It has been fully confirmed. Therefore, the purpose of miracles is gone. And if the purpose is gone, the miracles themselves are gone. Why? Because God does not do that which has no purpose.

Argument #4: Apostleship Is Gone

This argument is based upon the fact that apostleship as a miraculous gift or office in the church has ceased. In Eph. 4:11 and 1 Cor. 12:28-30 we have several miraculous gifts mentioned. Jason and I both agree that if one of those miraculous gifts/ offices is gone, then all of them are gone. They all fall together. Notice that one of those gifts mentioned is apostleship. But obviously all of the apostles were dead by A.D. 100. Since it is the case that this miraculous gift is gone, we can know that all of them are gone. Why? Because if one of the gifts is gone, all of them are gone. Apostleship is gone; therefore all of the gifts are gone. What might he say about this argument? He will say that there were more than just the twelve apostles and Paul. He will say that there were *many* apostles in the early church. He even pointed to James in Gal. 1:18-19 and said, "James was an apostle equal with Paul." (our public debate). The Bible actually teaches

that “apostles” (Eph. 4:11; 1 Cor. 12:29) is used only in the sense of the twelve and Paul. But we are not going to prove it from this point of view. We are going to use Jason’s own doctrine on apostleship to prove that all the apostles are gone. Put away all your charts trying to prove that Barnabas and James were apostles. We’re going to use your own doctrine to prove that apostleship *in every miraculous sense* is gone. How are we going to do that? If apostles in any miraculous sense are still in the church today, then they must have the same functions and identifying marks that they did in the first century. If even one function or identifying mark of an apostle is here, then they all are here. He can not show that *some* of the identifying marks are still here but others are gone. If an apostle is still here, then *each and every* identifying mark and each and every function is still here. If just one identifying mark is not here today, then they are not the apostles of the Bible.

Have you ever heard that expression, “If it looks like a duck, sounds like a duck, and flies like a duck, then it is a duck”? The opposite of that is true as well. If apostles are here today then they must have all the identifying marks of apostles in the Bible. If they don’t look like the apostles of the Bible, sound like the apostles of the Bible, and do the things that the apostles of the Bible did, then they are not the apostles of the Bible! Having shown that the so-called apostles of today don’t meet any or all of the identifying marks will show that apostles are gone. And again, proving that apostleship is gone proves that all of the gifts are gone. Jason admits that something must meet all the identifying marks to be true. Let us now examine the identifying marks of an apostle.

#1: Were equal to the twelve and Paul

According to Jason, all the apostles like James and Barnabas are equal to the twelve and Paul. If there are still apostles in the church today then they must have as much authority as did Peter, Paul and the other apostles. I’m not going to say much more about this now, but Jason, answer this question: Are the apostles today equal to the apostle Paul in authority? As soon as he answers “yes” then he admits that all these other identifying marks are present today. If he says “no” then he admits, according to his own doctrine, that this identifying mark is gone! And if the identifying mark is gone then the apostle is gone. If the apostle is gone then all of the gifts are gone.

#2 Could Reveal New Truth Never Revealed Before (Eph. 3:4-5)

Paul said, “Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit.” What is meant by the “mystery” of Christ is that the apostles, whether the twelve or others, were revealing a new message to mankind for the first time. It had never been revealed before. Jason, can apostles today reveal new truth? Can they reveal truth which has never been revealed before? (things not presently in the Bible?). If not, then that identifying mark of apostleship is gone! I remind you that if the so-called apostles today don’t look like apostles, sound like apostles, and do what the apostles of the Bible did, then they are not the apostles of the Bible. But Jason admits that no new truth is being revealed today. It has been fully revealed today. He agrees that no new truth can be revealed today. Therefore, this identifying mark is gone. And if one mark is gone, apostleship is gone because the so-called apostles of today must meet all the identifying marks. This identifying mark is gone; therefore apostleship is gone. Since one of the gifts is gone, all of them are gone.

What will Jason say about this? He might say, “The apostles didn’t always reveal new

truth.” That’s right. I’m not implying that this is all they did. But this was something they could do and did do quite frequently. If apostles are still here today then they, like the apostles of old, must have that same authority to reveal new truth. Jason admits that no new truth can be revealed today. This identifying mark is gone.

Notice further that the apostles of the Bible were revealing new truth that could be written down. (Eph. 3:4). Does anyone have the authority today to write down their so-called inspired message and it be just as authoritative as what you read in the letters of the apostle Paul or the apostle Peter? If Dr. Scheel was an apostle and got out a piece of paper and wrote “1st & 2nd Scheel” and added it to the back of every Bible as equal to the rest of the Bible would he be justified in doing so? Jason knows that no man can do that today. And since this is the case, this identifying mark is gone. And if just one identifying mark is gone, apostleship is gone. He might say, “Well, not every apostle wrote a book of the Bible.” That’s right. But that’s not the question. It is not a question of whether they did write a book, but whether they had the authority to write a book. They did have that authority back then, but do they have it today? No. Therefore, the identifying mark is gone. The so-called apostles of today don’t meet this identifying mark; therefore they are not the apostles of the Bible. Therefore, one of the gifts is gone. And since one of them is gone, all of them are gone. Miracles have ceased.

#3 Could remit sins (Jn. 20:22-23)

Jesus said to the apostles, “*...Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.*” One of the identifying marks of apostleship in the first century was that they could either remit or retain sins. Jason, does any man have this authority today? If not, then there aren’t any apostles today. They must meet all the identifying marks.

#4 Could bind New commandments which had never been given before (Mt. 16:18-19)

Jesus said, “And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.” He was talking to all the apostles. In the early church the apostles, whoever they were, were giving to mankind new commandments. When Peter stood up on the day of Pentecost and said, “Repent and be baptized....” (Ac. 2:38), that was a new commandment. Apostles had that authority. Do apostles have this authority today? Could Dr. Scheel, if he were an apostle, suddenly come in and give your church a commandment which is not even in the Bible? Jason knows this can’t be done today. He knows that NO MAN upon the face of this earth can give new commandments which are not already in the Bible. Therefore, this identifying mark is gone. I remind you again that the so-called apostles of today must look like the apostles of the Bible, sound like the apostles of the Bible, and do the things the apostles of the Bible did. If they do not meet the identifying marks, they are not the apostles of the Bible. No man upon the face of this earth meets this identifying mark. Therefore, apostles are gone. And since one of the gifts is gone (apostleship), all of them are gone. I have proven that miraculous gifts are gone.

Summary

I have proven that the unity of the faith has come and thus miracles have ceased. The very purpose of miracles has ceased. There is only one baptism today. That one baptism is water baptism. Holy Spirit baptism is gone. I have proven that one gift (apostleship) is gone. This proves that all of them are gone. I will not say that Jason is “feeble” as he said about me. I invite you to hear him now.

SECOND NEGATIVE

Mr. Lewis, ladies, & gentlemen of the reading audience, it is an honor to expose the error of my friend's doctrine for the second time. Concerning Paul in Athens, Paul did quote the uninspired writers to prove to his audience his doctrine (Ac. 17:23, 28). John knows this is true and that is why he didn't say much about it. Also, concerning the fact that Paul did not confirm his word miracles. John says the argument is based on silence. That's right! Speak where the Bible speaks, be silent where the Bible is silent. We have the full account of Paul's visit in Athens in Acts 17:15-18:1. We find Paul debating in 17:17, and preaching in 17:22-33, but not one time performing miracles.

ARGUMENT #1 - (Main Argument) John again argues that apostles et. al. are spiritual gifts, without even mentioning the Scriptures I referred to. John then goes to 1 Co. 12:28 to prove they are spiritual gifts. However, notice that in 1 Co. 12:27-28 & Ro. 12:5-8 Paul makes the illustration of the body. Some parts are spiritual gifts, some are not. Those that are spiritual gifts are specifically named as such: prophecy (1 C. 12:10), miracles (1 C. 12:10), healings (1 C. 12:9), & tongues (1 C. 12:10). The only reason I refer to them in miraculous context is because it is my job to follow you. John says he won't make my argument for me concerning "the faith" and "the knowledge." Since, he won't make it for me here it is: Eph. 4:13 could read, "Till we all attain unto the unity of the faith in the Son of God and of the unity of the knowledge of the Son of God" (Lenski, p. 533); and that is unity in respect of persons. John admits that "unity" or "oneness" doesn't mean "completion." Then you've destroyed your own argument. It's "agreement" not "completion" that is described in Eph. 4:13. John then jumps to "perfect man" to get "completion." The word "telios" is used to describe the "man" not the "faith". Also Paul stated in Phil. 3:11-14, that he would not "attain" to this until the "resurrection of the dead" at the "upward call", which is the translation of believers (1 Th. 4:16-17). John said it doesn't matter if we say that the church comes into the unity of the faith or the unity of the faith comes to the church. Yes it does! Read Eph. 4:13 carefully, "Till we all come into the unity of the faith"; NOTHING is said about the unity coming to the church. The "unity" is something the church attains to, not something the faith attains to. Nothing is said about the faith becoming a unit! John wants to know, "In this passage this is unity of what?" I guess he is trying to lay emphasis on the phrase "of the faith". However "of the faith" can just as easily be translated "in the faith" and is so translated by one lexicon (BAG) and several translations (NJ, NA, NIV, NE). And it is therefore "unity (agreement) in the faith". What did John say about Arlie Wayne Harris - NOTHING. They don't even have unity when it comes to this Scripture! What did John say about my exegesis of the verse - NOTHING! John, to ignore the argument doesn't answer the argument. He admitted in my question #3 that it is unity

in respect of persons! Yet, he still contends that it's the completion of the system of faith. First of all, I check the commentaries he listed in question #1, and NOT ONE said "unity of the faith" is the "completion of the system of faith." The only one that even came close was Bratcher & Nida who define "faith" (not unity of the faith) as "the totality of Christian doctrines and practices". However they go on to say that "unity of the faith" is "agreeing about our faith". Tsk, tsk, I stole your sucker from you! All I have to do is show that "the faith" was already unified. Ga. 1:23, Paul preached "the faith". Notice, Paul was preaching "the faith" before any of the events took place that are described in Ac. 27-28! Ga. 2:2, Paul preached "that gospel". John defines "the faith" as "the gospel system, the body of doctrine." But notice "the faith", the gospel system was complete. Ga. 1:7-11 Paul said if any preach any other gospel, let him be accursed. If the gospel system wasn't complete then this would be superfluous! There would be more to preach! John says "the faith" is the "body of doctrine", but was not the doctrine complete or did they all preach different doctrines? Paul condemned people who didn't preach the doctrine he preached (1 Tm. 6:3-5). If there was more to be added to "the body of doctrine", this would be ridiculous. Jude 3, "... ye should earnestly contend for the faith which was once for all delivered unto the saints." "The faith" was complete and already delivered by the time Jude wrote his epistle. Therefore, John's argument will not stand! Next, John comments about the "work of the ministry". He refers to the gifts being given to the church to help it grow up, and now that the church is grown miracles are discarded. Notice, 1 Co. 8:1, love edifies. That is, it helps the church grow. I guess now that the church is grown, love is discarded. Apostles et. al. are never described as being aids, such as a baby walker. They are described as being actual parts of the body (1 Co. 12:12-28). The purpose of the eye is for seeing. Take away the eye, take away the seeing. Take away the apostles et. al., take away the "work of the ministry", and John is in the unemployment line! What did John say about 2 Tm. 4:5, "work of an evangelist" - NOTHING!

(They were already unified) John still contradicts himself by saying "unity" in Ep. 4:3 is in respect of persons, but the same word "unity" in Ep. 4:13 is not. John didn't even deal with the argument. Paul said they were "tossed to and fro with every wind of doctrine", now how can they be unified in what they believe with that happening. He didn't even look at what I said, "unity of the Spirit" means to keep peace in the church. Paul tells us in vs. 2 what "unity of the Spirit" is, "forbearing one another in love" also see Cl. 3:14.

(No faith in heaven) Again, John didn't look at what I said. Hb. 11:6, "But without faith it is impossible to please him". Are we going to be pleasing God in heaven? Be a man! Answer the argument! If it is yes, then there will be faith in heaven! Hb. 11:1 simply means faith is not based on what we see. That doesn't mean there won't be faith in heaven. 2 Co. 5:7, "We walk by faith and not by sight", but in heaven we'll no longer be "walking" for we will have "the prize" (Ph. 3:14). This

"prize" (brabeion) is one given at the end of a race, not for bringing your Bible to Sunday school. If "the faith" is the body of doctrine, and the body of doctrine will be in heaven, then "the faith" will be in heaven.

(False doctrine in heaven) John says I didn't refer his "purpose" statement concerning Ep. 4:13. Yes I did, check out my 1st neg. I have also checked the commentaries John list in this argument, and none of them state what he says. Next, John, in a very desperate attempt to refute my statement of Paul fighting false doctrine, comes up with the illustration of a child fighting viruses. John, you're comparing apples to oranges. It's two totally different things! Paul said as children you are tossed to and fro with every wind of doctrine. Next, John mentions that "henceforth be no more" is in the subjunctive mode. That's right! As a matter of fact it is perfect subjunctive which denotes "that which may be the outcome of the present situation" (Blass-Debrunner-Funk, p. 183). John says Paul is discussing something that is not yet a reality. Is that so? Look at Ac. 4:17, the same word "henceforth" in subjunctive mode, "... that they speak henceforth to no man in this name." Was not that then a reality? Yes it was! Notice, John quotes BAG "not from now on". Let's put that definition in Ep. 4:13 and see if it was then a reality. "That we not from now on be children, tossed to and fro, and carried about with every wind of doctrine..." He didn't say, "Not from then on". He said, "Not from now on." All I have to do is prove that Ep. 4:13 was a reality then, and John's argument is destroyed. Hb. 13:9, "Be not carried about with divers and strange doctrine..." Sounds pretty close to Ep. 4:13. But John says, "NO, that's not possible! They couldn't fight false doctrine then." My point stands!

ARGUMENT # 2 - John, I'd be ashamed if I were you. You did not even attempt to deal with what I said. I guess John believes that baths are not for today, because there is only one baptism. I guess he does believe like the Jehovah's Witnesses that there is no baptism of fire (damnation) today. I guess he believes there are no martyrs today, because there is only one baptism. Try telling some missionaries in foreign countries that there is no more martyrdom today! If "one baptism" (Ep. 4:5) doesn't do away with these, then neither does it do away with H.S. baptism. What did John say about the seven "ones" being an illustration for unity - NOTHING!

ARGUMENT #3 - John said I missed his argument. No I didn't, you just ignored what I said. The truth the apostles preached was the truth they heard from Jesus' mouth (Hb. 2:3). I guess John didn't have anything else to say about Ep. 3:4-5. I don't believe that a purpose of miracles was to reveal new truth, so that does not mean that because miracles are still here, new truth is being revealed. John said he knew I would use 1 Co. 1:6 & Hb. 2:4. You ought to, I busted your hide with them in our oral debate. It's funny to me that Hb. 2:4 was the scripture you used in Lone Grove to prove that the Word was "fully confirmed", but now you won't use it. He says Elijah

was a prophet in a period when new truth was being revealed. What new truth did Elijah reveal on Mt. Carmel??!! Elijah confirmed with miracles the same message Moses confirmed 400 years earlier! Concerning the resurrection, Christ died one time for all times (Hb. 9:28). But again John is comparing apples to oranges. If they are the same, then after Pentecost there should have been no more miracles, because according to John it's one time for all times!

ARGUMENT # 4 - John says miracles have ceased, because apostleship has ceased. John says all of the apostles were dead by A.D. 100. This is actually a historical argument. And from a historical point of view it is incorrect. Eusebius, as well as others, record that the Apostle John lived well into the second century. Since you wish to debate historically, let me give you a bit of history. First of all in Ante-Nicene Fathers, v. 5, p. 674, there appears an anonymous treatise written about 250 A.D. which states, "But heretics who are already baptized in water in the name of Jesus Christ must only be baptized with the Holy Spirit; and in Jesus, which is the 'only name under heaven whereby we must be saved'..." Even in the third century H.S. baptism is said to be available. Second, if "unity of the faith" has to do with the completed Bible, then everybody missed it, because it was not until 397 A.D. at the council of Carthage that it was decided on the 27 books of our NT. And just for the record, for those who may have not ever read the verses; the twelve and Paul are not the only ones called apostles. Ac. 14:14, "... the apostles, Barnabas and Paul..." Barnabas referred to as an apostle on equal basis with Paul. Ro. 16:7, "Salute Andronicus and Junia...who are of note among the apostles..." The same word "among" is used in Js. 3:6 in reference to the tongue being apart of our body. Ro. 16:7, they are apart of the apostles. Here's another thing for you to chew on, John, it's possible that Junia was a woman, making her a female apostle (a woman preacher!!). 1 Th. 2:6, Paul refers to Silas and Timothy as "apostles of Christ". Ga. 1:18-19 James the Lord's brother is referred to as an apostle.

(#1 Equal to the twelve) Yes, all apostles are equal.

(#2 Reveal New Truth) John again goes to Ep. 3:4-5 to prove that apostles could reveal new truth. John, I've already dealt with this! It was the Spirit that revealed this, NOT THE APOSTLES! The apostles didn't reveal the mystery and therefore revealing of new truth is not an identifying mark. John also goes to writing of Scripture. He says this was an identifying mark. Watch me destroy this with his own argument. John says, if it doesn't look like a duck, sound like a duck, and fly like a duck then it is not a duck. John believes writing of Scripture is an identifying mark of apostles. He even stated in a tract that the purpose of H.S. baptism was to enable the apostles to write Scripture. But watch this. Where is the "book of Andrew"? or the "book of Philip"? What about the "Gospel of Thomas", is that Scripture that needs to added to our Bibles? The "Epistle of Barnabas", is this Scripture? If writing of Scripture is an identifying mark, there are a lot of men referred

to as apostles that don't have this mark. Just because a few did it doesn't mean it was an identifying mark for all. Look at all the things Paul did: (2 Co. 11:24-26) 5x's beaten by Jews, 3x's beaten with rods, once stoned, 3x's shipwrecked, etc. Just because that's an identifying mark of Paul, doesn't make it an identifying mark for all apostles. The same is true with writing Scripture.

(#3 Remit Sins) Yes, we still have the power to remit and retain sins today. One remits sins through baptism (Lk. 24:47; Ac. 2:38; 22:16). One retains sins by not baptizing someone.

(#4 Bind commandments) The apostles did not bind anything that had not already been revealed to them by Jesus. Notice Ac. 2:38, the Scripture John mentioned. Is not Ac. 2:38 a command that was given to the apostles in the "Great Commission" (Mt. 28:19-20; Mk. 16:15-18; Lk. 24:46-49). Actually in Mt. 16:17-19 the "keys" were given to Peter. Notice carefully, "And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven..." The keys were given to Peter, and Peter was there when the kingdom was opened to each nationality: Jews (Ac. 2:17-39); Samaritans (Ac. 8:14-18); Gentiles (Ac. 10:44-47). This was not an identifying mark of all apostles. Notice that what Peter bound then is bound today! What did Peter bind, Ac. 2:38, "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and YE SHALL receive the gift of the Holy Ghost." But John said in my first pop quiz, question # 5 that this message is not true today. John is preaching a different gospel than what Peter preached. Paul said in Ga. 1:8, if you preached a different gospel than what had already been preached, you were accursed! Mt. 16:18-19 is not an identifying mark of the apostles. So as we can see, many of the things John listed as identifying marks, are not. I have answered each of John's arguments in about four and one half pages. I would like to ask John five additional questions:

1. Which of the following statements is true:
 - a. On Dec. 7, 1995, I, J.T. Lewis, knew I was quoting the wrong definition of "call" (Ac. 2:39) given in BAG.
 - b. On Dec. 7, 1995, I, J.T. Lewis, did not know I was quoting the wrong definition BAG gives for "call" in Ac. 2:39.
2. Please cite a Scripture that says and/or teaches, "When the Spirit comes, so also comes the Word."
3. True or False. The conditions described in Ac. 4:17 was then a reality?
4. What new revelation did Elijah confirm on Mt. Carmel?
5. True or False. The word "unity" in Ep. 4:13 is equivalent or equal to "unanimity, agreement," and is thus "unity in the

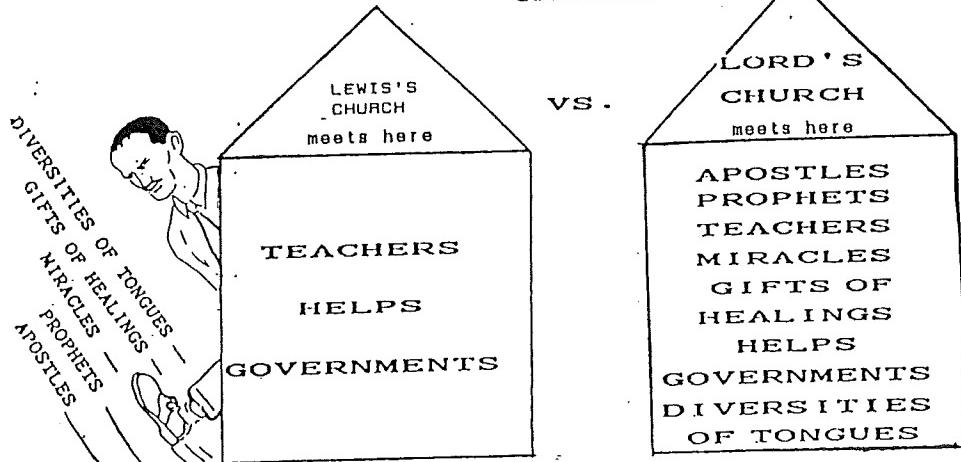
faith".

In the remaining space of my negative I would like to comment on John's question #3 concerning the "identifying marks". I believe John and I would agree that the statement is true. But let's look at some of the identifying marks in the New Testament and see which church has them today. One identifying mark of the NT church is that they baptized "in the name of Jesus" (Ac. 2:38; 8:16; 10:48; 19:5). BAG p. 572 defines "in the name" as "with mention of the name, while naming or calling on the name." Schaff-Herzog, v. 1, p. 436 defines it as "utterance of the name of Jesus." That is the early church baptized "calling" on the name of Jesus. Who is that has this identifying mark? Not the church John attends, their preachers, in debate, preach you don't have to say anything when you baptize. Therefore, they are not the NT church. Another identifying mark of the NT church is "singing and making melody" (Eph. 5:19). The word "melody" in Greek is "psallo" which means, "to twang the strings of a musical instrument" (Thayer); "to play on a stringed instrument" (Young's Analytical). But the church John attends doesn't have this identifying mark. They preach against playing stringed instruments. Therefore they are not the NT church. Another identifying mark of the NT church is that they had the gifts of the Spirit (Ac. 2:43; 8:18; 10:44-47; 19:5; Ro. 12:6; 1 Co. 1:7; Ga. 3:2). Does the church John attends have this mark. No. Therefore it is not the church of the NT. Remember boys & girls if it doesn't look like a duck, sound like a duck, and fly like a duck, its not a duck! Please notice the following chart (Chart #3). Here we have "a tale of two churches". Which one has the identifying marks we have mentioned? I'll leave the decision up to you. You can choose the "right" church or the wrong church. Here my opponents last attempt at debating.

1 CORINTHIANS 12:28

"A TALE OF TWO CHURCHES"

"And God hath set some in the
CHURCH



JOHN T. LEWIS HAS SUNDAY SCHOOL
TEACHERS FOR TEACHING:
CUSTODIANS FOR HELPS; AND DEACONS
FOR GOVERNMENTS
BUT KICKS OUT:
APOSTLES. PROPHETS. MIRACLES.
GIFTS OF HEALINGS." AND
DIVERSITIES OF TONGUES

LEWIS' THIRD AFFIRMATIVE

Let me take up Jason's last two points first. He asked five questions which I will now answer: 1. Neither. 2. By implication in Jn. 16:13; Eph. 6:17; etc. 3. False. 4. We have the inspired record of the OT. 5. False. Not "unity" in the sense of what you say. In his last paragraph (with chart) he identifies his church as the one meeting all the identifying marks. Jesus name baptism, and instrumental music have nothing to do with this debate.

Jason spends a lot of time on some points but is silent on others. I will list some points which he has said nothing about: 1. He must deny that Ac. 21-28 is part of "the faith" for his argument to stand. 2. The Baptist can quote hundreds of commentaries that deny the necessity of baptism yet J.W. uses them as proof. 3. He dropped his argument that faith only means "trust." 4. "Children" is in sharp contrast with mature. 5. Equipping is not another purpose. 6. Did non-miracles reveal new truth? 7. New truth was still being revealed at the writing of 1 Cor. & Heb. 8. Does anyone have the authority to write down their message and it be equal to Scripture? 9. Could Scheel give a command not yet in the Bible? Friends, Jason has failed to mention these arguments. When he overlooks this many points something must be wrong. He says Paul quoted uninspired men to prove his doctrine (Ac. 17). No, Paul only said, "as certain of your poets have said." Earlier Jason said he quoted uninspired men because I agreed with them. Now he says he does it because Paul did! Mk. 16:20 tells us that the early Christians preached the word with miracles "in all directions." Athens is a part of "all directions." If miracles are here today then J.W. should confirm with miracles. He cannot do it. He doesn't have the power.

Argument #1: Ephesians 4:11-15

Please see my Eph. 4 chart. God gave gifts for the equipping on the saints (Eph. 4:11-12). These were given "till" the church came to the unity/ oneness of the faith. (4:13) We have the faith as one unified system today in the pages of the Bible. Therefore, the miraculous is gone.

Jason tries to deny that apostles and prophets were spiritual gifts. He says that only 1 Cor. 12:9f contain the gifts. Watch how he contradicts himself. Look at his first affirmative argument number 6. Do it! He says, "1 Co. 12:8-18, Paul compares the **spiritual gifts** to the **parts of the body**..." Now look at his chart on this. He has apostles and prophets as part of the **body!** He says spiritual gifts are the body. But apostles are a part of the body. Therefore, apostles are spiritual gifts! Yet now he has said that apostles and prophets are **not** spiritual gifts. Baahh!

He commented on "the faith" and "the knowledge" by saying that both are modified by "unity." The only thing he did was quote Lenski. I said unity does not *mean* "completion" because that's not the definition of the word itself. He says that the perfect/ mature man has reference to the entire church. I agree. By looking at the word "attain" in Phil. 3:11-14 with 1 Thess. 4:16-17 Jason says Paul would not "attain" until the resurrection. But "attain" (Gk. kantantao) is used in many ways in the Bible. At times it is used simply in reference to coming to a location (Ac. 16:1; 18:19). So to say that "attain" can only refer to the second coming is irresponsible exegesis. He says "the faith" can easily be translated "unity **in** the faith." I don't have a problem with this. It is still the faith which is unified not individual Christians. He says I said nothing about "Arlie Wayne Harris." I'm sorry, I don't recall seeing that name. In question number 3, Jason says that I admitted that it is unity in respect of persons. No I did not. I said it is believers that arrive at the oneness of the faith. But it is not unity of believers. He says not one commentary I quoted defines unity of the faith the way I do. The reader will have to check these to determine if this is the case. Jason says "all I have to do is show where the faith is unified." He

quotes Gal. 2:2; 1:7-11; 1 Tim. 6:3-5 and Jude 3. When Paul and others made these statements there were still some things to be added to the Bible. Acts 21-28 is a part of "the faith" as we have it today. Yet during the time when Galatians, for example, was written Paul was not preaching what is recorded in Acts 21-28. When Paul wrote Galatians, etc. "the faith" was not "the faith" in its ultimate completion since at this time there were still some things to be added. As long as J.W. admits that the whole New Testament is part of "the faith" he admits that the faith was still being added to until the last book was written. The early church was "attaining to" that one, complete body of doctrine as they moved closer and closer to the time when the faith would become complete. That time finally came by the end of the first century. Therefore, the miraculous is gone. Why? Because Paul said the miraculous would only last "till" this period of time (Eph. 4:11-15).

On Jason's comment on the "work of ministry" he says that love helps the church grow (1 Cor. 8:1), yet love is not discarded. I never said that everything which helps the church grow is discarded. In the case of the miraculous Paul says that miracles were given "till" the church came to the point of a "mature" man. When the church became mature, the gifts ceased. When he compares the imagery of children to that of the body (1 Cor. 12) he is mixing imagery. Imagery cannot be mixed like this. He says that I am in the unemployment line. No, I explained fully in our oral debate that Paul is discussing the *miraculous*. 2 Tim. 4:5 has no bearing on this.

They Were Already Unified in What They Believed

It is obvious that Paul is not talking about unity of what we believe in Eph. 4:13 since he had just said that the Ephesians were *already* unified in what they believed (Eph. 4:3). You can say this means peace if you want (cf. Col. 3:14). But you have contradicted yourself by saying that unity **always** means respect of persons and then denying it right here. The fact that the early church was tossed to and fro doesn't mean they weren't unified. They were children and therefore unlearned in many things. Watch how he contradicts himself. Here he says **they were** being tossed by false doctrine. Then he turns around and says, "All I have to do is prove that Ep. 4:13 [he means 4:14, I think] was a reality then,..." So were they tossed or weren't they? Friends, doesn't that tell you something about his doctrine? He does not know what he believes.

No Faith In Heaven

Jason says that we must have faith to be pleasing to God and thus faith will be in heaven. In this life you must preach to unbelievers to be pleasing to God. Yet preaching to unbelievers won't be done in heaven. Don't say, "That's because unbelievers won't be there." Faith won't be there either because faith is based on what we don't see (Heb. 11:1). If unity of the faith does not come till heaven then there will be faith in heaven. This contradicts Heb. 11:1. Therefore, Jason's argument is false. On 2 Cor. 5:7 Jason forgot to examine the context. Paul is contrasting walking in this life by faith and walking in the life to come by sight. When he uses Phil. 3:14 he mixes the imagery of walking and racing. J.W. previously felt that "the faith" was unity of personal belief. Now he says it refers to the body of doctrine! There may be a body of doctrine in heaven. But it will not be faith because faith refers to "things not seen." Since faith refers to things not seen the church must arrive at the unity of the faith sometime **before** we get to heaven.

False Doctrine In Heaven

He says he looked at my argument on the purpose referring to the result. The only thing he said was that heaven as a purpose was not in context. Unity of the faith **is** a purpose since you think this occurs at heaven. The result refers to the **nearest** purpose. He says the commentaries

I listed do not support what I said. I have hidden no sugarstick. He chides my example of a contrast between child and man. Paul is making a contrast between the church being a child (4:14) with its maturity when it arrived at the oneness of the faith. When the church arrived at the oneness of the faith it would no longer be children. They would be mature (4:13). Thus, according to J's view, the church becomes a man at heaven and can then fight against false doctrine.

Paul said, "that we henceforth be no more children." (4:14). "Henceforth be no more..." is in the subjunctive. The subjunctive means that 4:14 was not then a reality. This phrase is defined as "not hereafter" or "not from now on." These definitions mean that from a certain point in **time** the church would be able to fight against false doctrine. The only reference to **time** mentioned is found in 4:13. Paul is saying that the church would come to the oneness of the faith and that *from this point in time* they would be able to fight false doctrine. Therefore, if unity of the faith comes when we get to heaven, false doctrine will be in heaven. Your quote of Blass-Defrunner-Funk proves my point: "that which may be the **outcome** of the **present** situation" means that at **present** (when Paul wrote) they were children. But at some point in **time** the **outcome** would be that they would be able to fight against false doctrine. Your view still has false doctrine in heaven. Your understanding of the subjunctive shows your ignorance of the Greek. Hear Robertson: "The only fundamental idea **always** present in the **subjunctive** is that of **futurity**." (A Grammar of the Gk. NT in the Light of Historical Research, p. 927). Your reference to Ac. 4:17 is cute. The Jews decided they were going to forbid them from *that point on* to speak the name of Jesus. At that point in time, however, the apostles were still preaching Jesus. It was **not reality** that the apostles were **not** speaking the name of Jesus. Heb. 13:9 has the same idea. This is imperative which also refers to "potential action" (Summers, p. 106-7). The Hebrew writer didn't want them to be carried about with strange doctrines, but at present they were! The word "now" you have twisted because the subjunctive clearly refers to something not present. My point still stands: 4:14 was something still in the future when Paul wrote. They were still children. "Henceforth be no more..." means that from some point in **time** onward. The **only** reference to time in this context is 4:13. Therefore Paul is saying that the church came to the unity of the faith, and from that point in time they would be able to fight false doctrine. But Jason says unity of the faith comes when we get to heaven. Therefore, we get to heaven and from that point in time we will be able to fight against false doctrine. Therefore, Jason's view has false doctrine in heaven.

Argument #2: There is Only "One Baptism" Today

Jason refuses to look at the argumentation I have made. I have not said that one baptism excludes taking a bath, etc. I have said that one baptism refers to **salvation**. There are many baptisms today (martyrdom, etc.) but only one saves. Paul may be using these in reference to unity, but these are still the seven ones in regard to the "one hope of your calling." J.W. believes that Spirit baptism **saves**. But there is only one baptism today which saves. We both agree that water baptism is necessary today. Thus, water baptism is the only one which saves today.

Argument #3: The Purpose of Miracles

There are two purposes of miracles in the NT: To reveal and confirm new truth. The truth has been fully revealed and fully confirmed. Thus, there is no longer a purpose for miracles. Since the purpose is gone, the miracles are gone because God does not do that which has no purpose. He says, "I don't believe that a purpose of miracles was to reveal new truth." I have asked him over and over what revealed new truth. Did **non-miracles** reveal new truth? No, miracles revealed new truth! But this purpose is gone since all of it has been revealed. He says I used Heb.

2:4 in the public debate to prove the Word was fully confirmed. No, I used it to prove that confirmation was a purpose. Concerning Elijah, he fails to realize that the whole period under which the prophets lived was a period of **continuous** revelation. Today we don't live in a time of continuing revelation. He will not find one place in the Bible where miracles confirmed in the absence of continuing revelation. Answer this: Does Jesus need to be raised in each generation to confirm that He is Deity? No! Once this was confirmed it is always confirmed. The reason the apostles did miracles was because they were revealing new truth for the first time. Like the resurrection of Christ, once the Word was confirmed it was always confirmed. Since both purposes have ceased, the miracles themselves have ceased.

Argument #4: Apostleship Is Gone

J.W. quotes several church historians on Spirit baptism. I'm not debating this issue. He says the Bible wasn't completed till 397 A.D. You missed it. Paul's writings (and others) were Scripture from the moment they came forth (2 Pt. 3:16). He mentions several passages to prove that there were more than just the twelve (and Paul) apostles. I said that we were going to prove that apostleship in every sense is gone. If apostles in any miraculous sense are still in the church today they must meet **all** the identifying marks of the apostles in the Bible. If just one identifying mark does not exist today, then the so-called apostles of today are not the apostles of the Bible. If apostleship is gone, all of the gifts are gone. Let's now examine the identifying marks:

#1: Were equal to the twelve and Paul Jason says all apostles of today are equal to those of the Bible. But if they are equal then they must have just as much authority as Paul, Peter and the others had. He failed to mention this.

#2: Could Reveal New Truth Never Revealed Before (Eph. 3:4-5) On Eph. 3:4-5 Jason says that it was the Spirit which revealed not the apostles. Paul said it was knowledge he gave to them which was revealed to him by the Spirit. I mentioned that they also could **write** this as Scripture. Jason brings up the book of Andrew, etc. I did not say they all wrote Scripture. I said they **could** write Scripture. **Could** any man write Scripture today? No! This identifying mark is gone. He mentions other identifying marks (2 Co. 11:24ff). Yes, they **could** suffer persecution! **All** apostles **could** suffer persecution!

#3: Could Remit Sins (Jn. 20:22-23) J.W. says we still have power to remit sins through baptism. Do we remit sins or God? When you baptize do you tell people that **you** are remitting sins? No man has this power today.

#4: Could Bind New commandments which had never been given before (Mt. 16:18-19) When the apostles preached they were revealing a message which had never been given before. Jesus had given them the message to preach. But there were some things Jesus didn't tell them during His earthly ministry (Jn. 16:12-15). Some things were revealed directly by the Spirit. Also, it was new to mankind because it had never been given to man before. I ask again, could Dr. Scheel give a command not yet in the Bible? He says the keys were given to **Peter** alone. I knew he'd say this. Look at Matthew 18:18. This is parallel to Mat. 16:18f except the pronouns are plural! **ALL** apostles were given the authority to bind and loose commandments of God. No man today can bind and loose new commandments. Therefore, no man meets this identifying mark. Thus, apostleship is gone. Since one gift is gone, all of them are gone.

I have proven that miraculous are gone. Eph. 4:11ff proves that the miraculous ceased. Only one baptism (water) is for today. The very purpose of miracles is gone. No man meets the identifying marks of apostleship. Therefore apostleship and all other miraculous gifts have ceased.

THE GRAND FINALE

Ladies & gentlemen of the reading audience, it is my pleasure to come to you in the final negative to expose the false doctrine John Lewis has presented. Very quickly let me deal with John's answers to my additional questions: 1. He says neither, but friends he deceitfully quoted the wrong definition in our oral debate 2. Neither of the Scriptures John lists say or imply, "When the Spirit comes, so also comes the Word." 3. He says false, but we will deal with this later 4. He didn't even answer the argument! See later in debate 5. John says false, but go back to my 1st neg. and see how many lexicons define "unity" as "unanimity, agreement", and later John admits it's "unity in the faith." Now let's look at the things John claims I overlooked 1. See my answer to his question #5, I told him it has nothing to do with complete revelation of God 2. There are commentaries which state either way, but none agree with you on "unity of the faith" 3. I never said faith only means trust, but that is the one definition of the word 4. He says "children" is in contrast with "mature" but he offers no proof. Let me show you this isn't the case. According to John, we become "mature" so we can grow up. That doesn't make any sense! That is why I've have stated over & over that Ep. 4:14 refers back to vs. 12. 5. I don't remember seeing any argument on this, John lists "equipping" as a purpose on ch. #1. 6. I have stated over & over that miracles do not reveal truth. 7. I referred to this in my 1st neg. 8. No, no one has the authority to write Scripture today, Rv. 22:18-19 9. No one can give a command not given by the apostles, Ga. 1:8. Please re-examine my speeches most of these were referred to, the others I did not feel were thorough enough arguments. Concerning Paul quoting the uninspired writers, let the readers examine for themselves Ac. 17:23, 28. Also concerning Paul not performing miracles in Athens, John said nothing else about it being based on silence.

ARGUMENT #1- John thinks I've contradicted myself on apostles et. al. not being spiritual gifts. First of all notice John never referred to the Scriptures I gave to prove they are ministries. He never referred to the gift being grace! Actually, John, your best argument is silence, seeing that's how you've answered most of them. Concerning the parts of the body: the hand is apart of the body, and the foot is apart of the body; but the hand is not the foot. Apostles et. al. are apart of the body, and so are spiritual gifts; but that does not make apostles et. al. spiritual gifts. John says all I did was quote Lenski on "the faith" and "the knowledge", but did he attempt to refute it - NO! Concerning Phil. 3:11-14, I never said "attain" only refers to the second coming, but here it does. And did John say anything to refute it? NO! He says he doesn't have a problem with the translation "unity in the faith" GOOD! Then you admit that it's "agreement in the faith" which you do not have! Do you have agreement in the faith with Don Preston on the Second Coming of Christ? He says it's faith that is unified, but in my question #3 he admits it's believers that

attain unto the unity and not the faith. He says he doesn't recall seeing the name Arlie Wayne Harris. Look now at my 1st neg. arg. #1, Arlie Harris (church of Christ) states, Eph. 4:13 can only mean that the believers are the ones who are unified. What did John say about Gary Summers' statement that Paul knew the "entire body of New Testament teaching - **NOTHING!** That's it John, just ignore the arguments!! What did John say about Jude 3, that the faith was already delivered - **NOTHING!** What did he say about Paul's warnings being superfluous if more was to be added to "the faith" - **NOTHING!!** What did John say about the word "unity" always being used in reference to respect of persons - **NOTHING!!** Concerning "work of the ministry", John says I've mixed the imagery. No I haven't; notice the image of the body is used in Ep. 4:15-16. Again I will state the argument: the purpose of eyes is for seeing; take away the eyes take away the seeing. The purpose of apostles et. al. is the work of the ministry, take away the apostles et. al. take away the work of the ministry. If evangelist have ceased, the "work of an evangelist" (2 Tm. 4:5) has ceased; and John is on unemployment!

(They were already unified) John admits Ep. 4:3 refers to unity and peace in the church. Therefore your argument that they were unified in what they believed is destroyed. He says I've contradicted myself, but watch. Ep. 4:14, they were tossed to and fro by every wind of doctrine, therefore they weren't unified in what they believed. However, they didn't have to be tossed to and fro, that's why Paul said that we may no longer be children. So, down the tubes goes John's argument.

(No faith in heaven) John tries to answer my argument by showing preaching won't be in heaven, but John you also refuted your own argument. If we are going to be pleasing to God in heaven, there must be faith in heaven. Because Hb. 11:6 states "without faith it is impossible to please him." John says that because faith is not based on what we see, there won't be faith in heaven. But Hb. 11:1 doesn't mean we can't have faith in what we see. Notice Hb. 11:13, these all died in faith having seen the promise afar off. John says I've mixed the imagery of Phil. 3:11-14 with 2 Cor. 5:7. No I haven't! 2 Cor. 5:10 refers to standing before the judgment seat to receive rewards. That is when we shall receive "the prize" (brabeion), which is a prize given at the end of a race. I never said "the faith" was unity of personal belief. I stated "the faith" is the body of doctrine, and "unity of the faith" is agreement in the body of doctrine. If "the faith" is the body of doctrine, which John says it is, and if the body of doctrine will be heaven, there will be "the faith" in heaven.

(False doctrine in heaven) I see John has finally realized the "result" described in Ep. 4:14 refers back to "purpose". Notice what John lists as the "purpose" in his ch. #1 - vs. 12! John tries to make vs. 13 the purpose, but the word "until" refers to duration. Again I'll ask, who is it that tried to skip the duration? Again John says "children" contrasts with "mature". But if that is the case, Paul would be saying, we become mature so we can grow up. And that doesn't make a bit of sense. John

then goes to "henceforth be no more". He thinks the quote from Blass-Debrunner-Funk proves his point. No it doesn't! For it to prove your point they would have had to say, "that which may be the outcome of the future situation". He says I've showed my ignorance of the Greek language. No, actually, John, it is you that has shown your ignorance and deceit! I could not find anywhere on p. 927 of Robertson the quote you gave, nor could I find it anywhere in the entire article on the subjunctive mode. Roy Summers, Essentials of NT Greek, p. 119 says the subjunctive expresses action which is objectively possible, in the mind of the writer there is possibility of the action taking place. Notice, "that we may be no longer children" is a negative final clause with a present subjunctive, which denotes that which may be the outcome of the present situation. If Paul was referring to something still future, he would have used the aorist subjunctive (Thayer's edition of Winer's Grammar of the Idiom of the NT, p. 504). John thinks my reference to Ac. 4:17 is cute! You won't in just a minute! Notice the same Gk. word in subjunctive mode. The issue is not whether the apostles kept preaching. The issue is whether "henceforth" is referring to something that would be reality in present or only in future. Notice in vs. 18 they followed through with the idea, and commanded them not to preach. Ac. 5:28 they asked, "Did not we straitly command you that ye should not teach in this name?" But John wants us to believe that the subjunctive means the command wouldn't be reality until a future time. Also notice Mat. 21:19, still the same Gk. word in subjunctive mode, "Let no fruit grow on thee henceforward for ever. And immediately the fig withered away." But John wants to debate the fig tree and say, "No you shouldn't have withered immediately." Paul said in 1 Co. 14:38, "But if any man be ignorant, let him be ignorant." So John, just keep on being ignorant!! John thinks I've twisted the word "now" in BAG's definition. No I haven't. I simply applied the definition to the verse. Perschbacher, NT Greek Syntax, p. 109 translates it, "in order that we should no longer be infants." What did John say about Kittel's statement of the gifts being given in order that we can fight false doctrine - **NOTHING!!** Concerning Hb. 13:9, John mentions the imperative. Actually, it's present imperative in prohibition. Why is it that when you refer to the Greek, you won't fully explain the clause? Moulton p. 125 says this can be translated, "Do not (as you are in danger of doing)" John says the Hebrew writer "didn't want them to be carried about with strange doctrines." **THAT'S RIGHT!!** But according to you, it was not possible for them to not be carried about with false doctrine. You said that will only be a reality when we attain unity in the faith. However the context of the verse shows that the writer felt that it was possible for them to not be carried about with false doctrine. Therefore, your argument about false doctrine in heaven is destroyed!

ARGUMENT #2- John admits that "one baptism" doesn't do away with baths, etc., then neither does it do away with H.S. bapt. He admits Paul is talking about unity, and therefore he admits

defeat!!

ARGUMENT #3- What did John say about 1 Co. 1:21, God chose preaching to reveal truth - NOTHING!! That's it, John, stick to your best argument - silence!! John couldn't tell us any new message Elijah confirmed on Mt. Carmel. He also failed to refer to the fact that not only had the message already been confirmed, but both the miracles and the message were recorded in the complete Law of Moses. According to John, Elijah shouldn't have been able to perform a miracle, because once it was confirmed it was always confirmed. But thank God we know the Truth!! Elijah confirmed the same message that had already been confirmed 400yrs earlier!!

ARGUMENT #4- John makes a historical argument, then he doesn't want to debate the issue!! Boy, I've got you chased up a tree like a 'coon dog does a 'coon!! John didn't even refer to the Scriptures I gave that showed there were other apostles! What's the matter, John? Do you not want to answer the arguments?! (#1 Equal to the twelve) Yes, all apostles are equal and have the same authority.

(#2 Reveal new truth) John admits that in Eph. 3:4--5 it was the Spirit that revealed it, not the apostles. Therefore, you've destroyed your argument. John then says writing of Scripture in an identifying mark, but he says not all had to write Scripture, but all could write Scripture. But what is an identifying mark? It is a mark all must meet in order to be identified. For example, baptism by immersion is an identifying mark of the church. All churches that wish to be identified as the NT church must be baptized by immersion. It's not something they could do, it's something they must do. Not all apostles wrote Scripture, and therefore this is not an identifying mark. (#3 Remit sins) John implies that the apostles had some special power to remit sins. I challenge anyone to find any other way besides baptism that sins were remitted in the book of Acts. As far as who does the remitting, Jesus said, "Whose soever sins ye remit..." If this doesn't refer to baptism, I'd like to know another way sins are remitted.

(#4 Bind new commandment) John thinks Matt. 18:18 refutes that Peter was given the keys to the kingdom. He says Mt. 18:18 parallels to Mt. 16:19. No it doesn't. You totally blew it this time John! You absolutely have no understanding of Biblical context! Notice, first of all Mt. 18:15-18 is given to the entire church! Next let's notice the context. The context is referring to one brother trespassing against another, and putting him out of fellowship of the church. Mt. 18:18 has nothing to do with "new commandments"! What did John say about Peter being present each time the door to the kingdom was open to the nationalities - NOTHING! You're on a roll, John. Just keep up the silent treatment! Maybe no one will notice you won't answer my arguments, although I doubt it!! John, you have absolutely failed to prove that miracles have ceased! Please go back and look at all the arguments John never referred to. I encourage the reader to thoroughly examine each argument. Thank you.